

The Missionary Intelligencer.

VOLUME XXX.

SEPTEMBER, 1917.

NUMBER 9.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

AS IN THE BEGINNING.

A. CAMPBELL.*

WHEN Jesus our Lord ascended to heaven, "he gave gifts to men." He gave apostles, prophets, evangelists, pastors and teachers. "Preach the word" was the apostolic charge to Timothy; and so long as there is an unbelieving Jew or Gentile in the world, the gospel is to be preached to him just as it was in the beginning.

There are yet nations, great and mighty and populous, without the revelation of the gospel, as much under the dominion of Satan, in all the forms of living Paganism, as were the nations of the earth when the commission was first given to the apostles. These have just as many and as strong claims on the Christians of the present day as Rome, Athens, Corinth or Ephesus had on the apostles and evangelists seven years after the ascension of our Lord to heaven. In the ears of sanctified humanity the cry is still heard, "Come over and help us." The harvest is yet great, **very** great, and, alas! the reapers are still few, **very** few. Shall we, then, only pray to the Lord of the harvest to send forth reapers to gather it? Shall we not rather send, and also sustain, those who are sent by the Lord, or disposed by his grace to consecrate themselves to this great work?

The solemn and awful fact that "where no vision is, the people perish," should, in all that believe it, awaken every sentiment of humanity, every feeling of benevolence, every principle of true philanthropy, to take a lively and active interest in the conversion of the world, and in sending out heralds to announce the glad tidings to those perishing through lack of Christian knowledge, ignorant of the only name given under the heavens by which they can be saved.

*From a missionary address delivered in Cincinnati in 1853.

Financial Exhibit.

The following is the Financial Exhibit of the Foreign Society for the first ten months of the current missionary year:

	1916	1917	Gain
Contributions from Churches.....	3,836	3,585	*251
Contributions from Sunday-schools.....	3,920	3,753	*167
Contributions from C. E. Societies.....	965	1,220	255
Contributions from Individuals.....	876	939	63
Amounts.....	\$262,224 22	\$354,418 65	\$92,194 43

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches { General Fund.....	\$103,023 92	\$112,364 39	9,340 47
{ Special Fund.....	500 00	325 00	*175 00
{ Field Reports.....	2,083 65	484 50	*1,599 15
Sunday-schools { General Fund.....	82,241 27	91,033 86	8,792 59
{ Special Fund.....	69 75	190 22	120 47
C. E. Societies, General Fund.....	6,555 08	8,930 16	2,375 08
Individuals { General Fund.....	27,301 69	34,297 83	6,996 14
{ Special Fund.....	7,110 75	31,034 88	23,924 13
{ Field Reports.....	677 85	500 00	*177 85
Bequests { General Fund.....	3,030 25	1,013 03	*2,017 22
{ Special Fund.....	5,000 00	5,000 00
Miscellaneous { General Fund.....	3,094 59	4,825 88	1,731 29
{ Field Reports.....	3,627 42	318 90	*3,308 52
Annuities.....	22,908 00	64,100 00	41,192 00

*Loss.

Gain in general fund receipts, \$27,218.35; gain in special fund receipts \$28,869.60; loss in field reports, \$5,085.52; gain in annuities, \$41,192.00.

Only one more month to reach the \$600,000. Let us be encouraged by the victories so far in the year and press forward. Every friend should give special attention to this great matter *at once*. It is a question of supreme importance.

Send to F. M. RAINS, Secretary, Box 884, Cincinnati, Ohio.

My meat is to do the will of him that sent me, and to accomplish his work.

Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together.

For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

Remember September 30th!

Let us make September a great month in the receipts for Foreign Missions.

There must be no failure of reaching the \$600,000 now. We are too near the amount to fail. *All together and at once!*



DR. PAUL STEVENSON,



MRS. PAUL STEVENSON,

Who sail for China, September 1, on the S. S. Siberia.

Is it not true that Foreign Missions have done more for our churches than the churches have done for Foreign Missions?

Our idea of a good memory is one that would enable you to remember to send an offering for Foreign Missions before September 30th.

The very soul of our religion is missionary, progressive, and world-embracing; and it would cease to exist if it ceased to be missionary.

Interest in missions constitutes the difference between a dead church and a living church. Let us remind ourselves of this all during September.

Last year the total receipts during September amounted to \$167,543.45. We ought to go beyond that amount this year during September, and this we must do if we reach \$600,000.

It is well sometimes for one to write down how much he or she is giving annually for Foreign Missions, and then calculate what per cent that is of the income for the year. This is a good mental and spiritual exercise.

We have a strong conviction that the church that fails to give for Foreign Missions makes a serious mistake. Such a church is not "sound," nor happy, nor growing, nor generally useful.

Now is the time to strike. September is our month of real crisis. See that your offering is in before the 30th day of that month if you want the church or Sunday-school to be credited with an offering.

When the churches at home become as willing to practice self-denial for missions as they are to praise the self-denial of the missionaries, there will be larger contributions made to support the work.

Only twenty years ago last March, E. E. Faris and Dr. H. N. Biddle set sail from Boston to plant a mission in the Upper Congo, Africa. A great work has been accomplished in these brief years.

Mrs. Eva Curtis, of Kansas, has made contribution of one thousand dollars on the Annuity Plan to the Foreign Society. It is her plan to make additional gifts in the future. She is pleased to do this. Other friends are joining her in availing themselves of the advantages of this plan.

Twenty years ago this scribe wrote in the INTELLIGENCER as follows: "*One Hundred Thousand Dollars in Sight.*" That was in August, 1897. This is August 1917, and he writes with great confidence, "*Six Hundred Thousand Dollars in Sight.*"

Mrs. Decima Campbell Barclay, only living child of Alexander Campbell, recently presented to one of our missionaries at Nanking eight or ten volumes of "*The Life of John Wesley,*" from the library of her dis-



BEN HOLROYD,

Who sails for China, from San Francisco, September 1, on the S. S. "Siberia."



MRS. DR. W. E. MACKLIN,

Nanking, China. Supported by the Church at Canton, Ohio.

tinguished father. The missionary believes they will be most welcome to the Union College of Missions.

Please observe that there has been a gain in receipts of \$92,194 to August 1st, which insures \$600,000 by September 30th if we do our best.

The *Financial Exhibit* is an interesting study. Please give it a moment's thought. It helps to mark the growth of our people in their best life.

It is most important that all be quite busy during the month of September gathering up the offerings for the Foreign Society. The work is in great need of it. The program for the year most urgently demands every possible dollar that is available. Please send forward at once to the Foreign Society.

It is not too early for the churches to be planning for the next National Convention in Kansas City. It is sure to be a great occasion—one of information and inspiration. Every church will do well to see that its preacher is present. Church officers will do well to attend.

On August 1st there was more money in circulation in this country per capita than was ever known before, and this circulation had increased more than 22% in the past year. The country was never before so prosperous. Let every Christian take this fact to heart and govern himself accordingly in the Lord's service.

Word comes that Jesse P. McKnight, pastor of our Wilshire Church, Los Angeles, and his wife, his sister-in-law, and Geo. R. Duncan, a member of his congregation, were killed in an automobile accident July 24th. For many years Bro. McKnight has been one of our useful pastors and a leader in the growing missionary cause. He made more than one church a Living-link in the Foreign Society, and was himself a Life Director.

Our missionaries on the field are pleading with aching hearts and confident arguments for enlargement. The fields demand it; our National Convention has advised it with emphasis and confidence; the Secretaries and a host of loyal preachers are planning and working and praying for it. Now let us say by the September gifts, *Move forward!*

Is your church going to have some worthy part in the splendid growth of the Foreign Society during this missionary year? If it is, then be busy during September in gathering together the offerings. An encouraging growth in the receipts for Foreign Missions during these war days will fill the hearts of all loyal, Bible-loving people with joy and gladness.

Mrs. Maria L. Harris, of California, has recently turned over to the Foreign Society \$15,000 on the Annuity Plan. This is a wise step, and we congratulate her upon her larger outlook for usefulness. There are scores of friends that would enrich their



Mr. Seth Hagelbarger, Mrs. Seth Hagelbarger,
Akron, Ohio.

These friends support Mrs. R. A. MacLeod in Tibet, by paying \$600 annually.

lives by using their money in this helpful way. These are great days to do large things for the enlarging Kingdom.

It is quite true that Christian people should give money for the spread of the gospel while they live. They ought also to provide that at least a part of their estate goes to carry on the Lord's work when they have gone home to glory. The Foreign Society receives some money each year from bequests, but not a tithe of what it would receive if more of our people would remember the work in their last will and testament.

Barton W. Stone was a brave home missionary. He endured hardships in different forms to spread abroad the gospel in this land. He carved out a home and built up a church in the wild wilderness of Kentucky. He faced the dangers of Indian marauders; endured poverty and misrepresentation, and even persecution for the gospel's sake. We have entered into his sacrificial labors. "And herein is that saying true, One soweth, and another reapeth."

Archdeacon Warren is reported to have said that if he could be re-born and could choose what he would do, he would ask to be re-born a woman missionary in Japan. He knew the Japanese as few men do, and he saw the tremendous opening for women's work there. Women can get into the homes at any time during the day, they become friends of the people and are often taken into their counsels.

The real wealth of the church is in its men and women. The church at Antioch, for example, had prophets and teachers. Nothing is said about its wealth in money, only its wealth in men. A church may possess splendid buildings, wealthy members; may command amply all the external appliances of worship and work; but unless it has Spirit-filled men, it has not strength. Intelligence

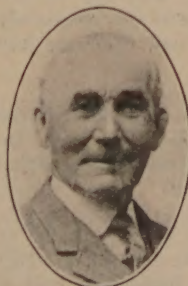
and enthusiasm and piety constitute the true force of any church. Without these it is feeble with all its worldly resources; with these it is mighty, though few in number and poor in purse.

NOTE ESPECIALLY:

Offerings received after September 30 cannot be credited on this year's receipts. Please close up the ranks promptly, that every church and Sunday-school may receive due credit in the Annual Report and in the Year-book for 1917-18. There is wide-spread interest in the raising of the \$600,000 by September 30. Let it be so in the fullest and most practical way. If we fall short of the amount, it will be no credit to our people.

CHARLES E. UNDERWOOD.

In the death of Professor Underwood, Butler College and the brotherhood have sustained a serious loss. Professor Underwood prepared himself thoroughly as a religious teacher. After completing his work in Yale he was called to a chair in the Bible College of Missouri. From the Bible College of Missouri he was called to the presidency of Eureka, and from that position to a chair in the Bible Department of Butler College. Professor Underwood was secretary of the Board of Education and did much to foster the cause of ministerial education among the Disciples of Christ. Ever since his student days in Butler he was a warm friend of all our missionary organizations. He was a man of marked ability and one of the most companionable of men. The sympathies of a great host are with his family in their sorrow.



MR. AND MRS. JOSIAH COE.

Who have recently given \$10,000 as a Named Loan Fund or a Memorial Fund. They have been liberal supporters of the work for many years. Their good example ought to provoke many others to a similar interest and liberality.

BLUFFED VILLA OF CHINA.

RED CROSS DOCTOR BEARDED THE BANDIT
IN HIS DEN.

"The one man who made Chang Hsun do as he wanted him to was one of the missionaries who greatly reduced the bloodshed in the last two Nanking revolutions. Dr. W. E. Macklin, Dr. N. W. Brown, and others were doing Red Cross work during the fighting, and were acting as go-betweens to arrange terms among the generals who were attacking or defending the city.

"Dr. Macklin, who has the confidence of the Chinese to a remarkable degree, and who knows their life and literature very well, sought the assurance of Chang Hsun that looting and violence would not be allowed. The promise was given. But it was not kept. Very indignant, Dr. Macklin rode out to confer with the ignorant but forceful war lord. Chang Hsun swore that it was not his men that were looting, and testified that his men were honest. While the two were parleying the horse which Dr. Macklin had ridden, and which had been furnished him by the man who later stole the rolling stock of the Tientsin-Pukow Railway, was stolen, right in the camp of Chang Hsun. His headquarters were carefully guarded and the excuse that some robbers must have taken the horse did not go down.

"Not a man can leave this place without the password," said the intrepid doctor to the arrogant war lord. 'yet my horse, or, rather, your horse, has been taken while we

have been standing here. That horse must be brought back before I leave.' The horse soon returned, a small boy being blamed for the deed, in order to 'save face' for Chang Hsun. But so evidently was he caught that Dr. Macklin pushed the matter of looting with him, and from that time on the looting ceased."—*Christian Herald*.

This is our own Dr. Macklin, who did so much for the Chinese in many ways. The church at Frankfort, Kentucky, is honored in being able to support such a man as their own missionary.

BREAD ON THE WATERS.
1882-1917.

What of the bread on the waters cast,
On the lonely eastern waves,
On the southern seas where the tropic wind
Over a far path raves?
What of the hand that cast its store
On the pulsing fields of the deep,
While the seasons have come and the seasons
have gone—
Sowed and waited to reap?

Waited and watched for the slow return
Of the bread on the waters cast—
Has it come, O eager and open hand?
Do you hope to find it at last?
O emptied hand, but rich, rich heart
And soul and mind not old,
Surely the bread will return again
Increased a thousand-fold.

ADELAIDE GAIL FROST.

Personal Mention.

Secretary R. A. Doan spoke at Bethany Assembly August 3d, and at New Liberty, Kentucky, August 5th.

Secretary Bert Wilson was one of the lecturers at the Conference of the Missionary Education Movement at Lake Geneva, July 22 to August 1st.

J. H. Wood has become president of the Southeastern Christian College, Georgia. He will breathe upon the institution a large and wholesome missionary spirit.

Secretary F. M. Rains recently spoke at Shelbyville, Murfreesboro, and Vine Street Church, Nashville, all in Tennessee, and at Cynthiana and New Liberty, Kentucky.

S. F. Fowler, of Georgia, recently passed to his reward. He was a strong preacher and a loyal missionary man.

Ng Poon Chew, now one of the most popular Chautauqua lecturers in America, says that our missionaries have done much to waken China from her age-long slumbers. He speaks in terms of highest appreciation of what has been done for his people.

The venerable C. K. Marshall, well known among our people as an effective preacher of the gospel for sixty years, passed to his eternal reward July 11, 1917, at the home of his daughter at Richmond, Kentucky. Brother Marshall was a helpful friend of the Foreign Society during its entire history.

EDITORIAL.

The Six Hundred Thousand Dollars in Sight.

The receipts of the Foreign Society at this writing, August 1st, amount to \$354,418.65. This is a gain over the corresponding time one year ago of \$92,194.43. If we can receive \$245,581.35 between this and September 30, we will come square up to the \$600,000 mark. *This must be done.* Last year the receipts during August and September amounted to \$260,492.75.



If the friends of missions value the interests of Christ's kingdom in the earth, they must not treat this important matter with indifference. *Now is the time to strike.*

A little genuine enthusiasm just now will most certainly bring us to the greatest victory we have ever made in the long history of our people, who have achieved many notable triumphs.

Will not the splendid success now being achieved by our missionaries on the fields, will not the faith and boldness of about a dozen new missionaries who are just going out to the fields for the first time, will not the large gifts received by other missionary boards of this country, and will not the spirit of world-sacrifice that is now being made, all

combine in a wonderful way to stimulate us to do our very best?

Can we not arouse our churches Sunday-schools and Endeavor Societies and personal friends to make sure of the \$600,000 for the further enlargement of our most prosperous and growing work in all lands? Now, *now* is the time to act. We call in earnestness and in confidence for

A SPECIAL EFFORT TO REACH \$600,000.

If we can succeed, as we believe we will, we are sure of one of the greatest thanksgiving services at the next General Convention that was ever witnessed in that historic body.

If we reach \$600,000, it will be a comparatively easy matter to reach as much each year following.

If we reach the amount, the flood-tide of interest in all our missionary work will be lifted permanently to a higher level.

It will give us more confidence in ourselves for other and still larger tasks.

It will help us in a very significant way to wipe out all of our indebtedness, and start on a new and broader road to larger things in all our enterprises.

It will encourage and stimulate every missionary on the field, and will make him glad of heart and give him a new sense of the larger fellowship of the whole brotherhood.

It will mark a distinct new era in the development of the work of the Foreign Society, and hasten rapidly the day when the friends will rejoice to see an income of not less than a million dollar.

And above all and beyond all, it will be doing what God would have us do. Ever and everywhere let us seek to do His divine will.

"I Helped"—"I Was There."

Bishop Stileman tells of a young man who, in an attack on the enemy's position, fell mortally wounded. He was hardly conscious of what was going on when he heard the sound of cheering. To the comrades who were bending over him he said, "What is that?" They said, "Our boys have taken the position and planted the flag." He could not see the flag or the position, but a smile of joy passed over his features, and he was able to say, "I helped to put it there." He died in peace as Wolfe did on the Plains of Abraham at Quebec.

When the banner of Christ floats in triumph over a ransomed world, a great host will be able to say, "I helped to place it there." Of this number will be Paul and Peter and John and Boniface and Aidan and Cuthbert and Carey and Judson and Moffat and Morrison and John Williams and Ray Eldred and Green Lawrence Wharton and Harry Biddle and Charles Garst and Hattie Judson. Of this number, too, are myriads whose names have never been blazoned be-

fore the world, men and women who assisted as they were able with their substance and prayers and sympathies.

The medal that commemorated the victory of Austerlitz bore this inscription, "I was there." Every French soldier felt ennobled by the possession of that medal. He had done what he could and helped to save the day for his commander. When the Judge of the earth inquires as to who aided in winning the world for him, a great multitude that no man can number will be able to respond and say, "I was there."

Shakespeare makes one of the kings of England, after a battle won, say:

"And gentlemen in England now abed

Will curse their stars they were not here,

And hold their manhoods cheap, whiles any speak

Who fought with us upon St. Crispin's day."

Those who oppose or stand aloof will have no share in the joy when the victors shall rejoice together.

Increased Receipts in War Times.

In his book "The World and the Gospel," Mr. Oldham shows that the support available for mission work is not to be measured by the material wealth of the people, but by the spirit which animates them. He calls attention to the striking saying of Dr. Chalmers, "Charity does not work by the process of exhaustion, but by fermentation." He gives several illustrations to establish his thesis.

The Civil War in the United States began in 1861; the critical years were 1863 and 1864. Yet these critical years marked a remarkable rally on the part of the Christian people of America to maintain their missionary enterprises. The supporters of the American Board, whose income had fallen by \$129,000 during the two preceding years, increased their gifts by \$61,000 in 1863, and by a further in-

crease of \$122,000 in 1864. From 1859 to 1862 the average income of the Methodist Episcopal Church for home and foreign missions was under \$260,000. In 1863 there was an increase of \$150,000, in 1864 a further increase of \$150,000, and in 1865 a further increase of \$83,000, bringing the total contribution of that year to more than \$618,000. Other leading societies had similar experiences.

"The experience of French Roman Catholic missions after the Franco-Prussian War tells the same tale. France was exhausted by the sufferings of the war, the loss of her provinces, and the payment of a huge indemnity. Yet in the year following the war the income in France of the Society for the Propagation of the Faith exceeded that of any previous year (save the exceptional jubilee

year), amounting to fr. 3,358,839, and every following year showed an increase. Some of the finest buildings in the French mission fields were built in the years following the war, and large subscriptions were forthcoming for the relief of famines in India and China. The order of the White Fathers, founded by Cardinal Lavigerie, had only a handful of members when the war broke out, but four years after peace was declared it numbered a hundred, and its membership steadily increased until in 1913 it had five hundred and forty-nine missionaries. The Paris Missionary Seminary sent out one hundred and eighty-six missionaries between the years 1872 and 1875, the annual average being higher than in any previous year of its history. Other missionary societies were able to report a similar increase."

Gladstone's Advice and Example.

Writing to one of his sons in Oxford in regard to money, Gladstone said that there was a great advantage in its methodical use. He added, "Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life." Gladstone held that the greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between *self* on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. He told his son that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest.

The great statesman's biographer affirms that in this instance the counsellor was a living pattern of his own maxims. His account books show in

full detail that he never at any time in his life devoted less than a tenth of his annual incomings to charitable and religious objects. His accounts under these heads show that from 1831 to 1890 he had devoted to objects of charity and religion seventy thousand pounds sterling, and in the remaining years of his life the account stands at thirteen thousand five hundred pounds. He gave in addition thirty thousand pounds to found a hostel and library at Saint Deiniol's. This is a creditable showing for a man who, though he had a good income, was never rich.

Young Christians will do well to set aside some definite share of their earnings or other income for the maintenance and enlargement of the Lord's work. This will have a wholesome influence over their manner of life. It will prevent them from wasting their substance in selfish or in riotous living, and aid in forming habits of industry and economy. It would

seem that the amount set aside should not be less than one-tenth of the whole amount. It has been demonstrated that nine-tenths of one's income, with God's blessing upon it, will go farther than ten-tenths without his blessing. As one's income increases the proportion set aside should be increased also.

The course suggested by Gladstone, if followed affords one great and increasing satisfaction. The story is told of a commercial traveler that he gives twenty dollars a week to the church. On Saturday night he takes his envelope and places twenty dollars in it and prays over it. On Sunday morning the envelope goes on the plate. If he is gone from home four weeks, he takes four envelopes and places twenty dollars in each and prays over them, and on Sunday morning puts all four on the plate. That man says he would not part with the joy of that exercise on any account; that it is worth more to him than a prayer-meeting. Any Christian who has no system in laying aside money for the Lord's cause is missing one of the greatest means of grace that God has placed within the reach of a redeemed soul.

At this particular time there is special need that this duty should receive proper attention. The Christian people of America are the richest and most prosperous body of people on the globe, and the richest and most prosperous body of people that have ever been on the globe. Our wealth is increasing at a rate that has no parallel or precedent in all human history. There is great danger that in the midst of our wealth and prosperity we forget God and forget his claims upon us. Men and women returning home after an absence of several years are astonished at the luxurious manner of living they see on all hands. They are amazed at the vast sums spent on clothes and jewels and food and amusements. Thus one said, "Our scale of living is constantly rising. Our expenditures upon ourselves are simply enormous. We sing, 'All the vain things that charm me most I sacrifice them to His blood,' and we take these vain things and make them minister to the lust of the eye, the lust of the flesh, and the pride of life." It is time we were revising our expenditures at the foot of the cross and in the light of those eyes that once closed in death for the world's redemption.

An Earnest Word to the Tardy.

A host of churches and Sunday-schools that have taken their offerings have not sent them to the Foreign Society. Please do not allow the month of September to slip by without sending your gifts for Foreign Missions. In a few cases the money is used for other purposes. This is not right. When the people give their money for a definite object, their wishes should be carefully respected.

Your church and school is entitled to a credit on the year's work. Please see that they enjoy their full rights in this matter. We are anxious to have

your interest reflected in the forthcoming annual report and in the next Year-Book.

The work out on the fields is in the very greatest need of your co-operation. During September anxious ones in the Far-east are looking toward America. Let us not disappoint them. We can make their hearts glad and give them new hope and inspiration, if we will.

Some have been a little slow in sending, but we believe all will now redeem the time.

Please give this matter earnest attention next Lord's day.

CONTRIBUTED ARTICLES.

The Secret of His Presence.

"Lo, I am with you alway, even unto the end of the world."

FRED S. NICHOLS.

God, as human compassion and sympathy, beholding the sorrowful, the depressed, the lame, all the afflicted of a battling world, awakens heaven in our souls when his invitation calls, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." How these words invite to comfort, rest, and satisfaction! To a long-wandering soul they are home at last. This call to green pastures and still waters we are sure is the call of a kindly shepherd. In art, in song, and in verse we have dwelled upon its sweet solace, and in life's black and angry clouds it has been the silver lining. But that compassion calling "Come" is the same compassion saying "Go." But perhaps the Master seems here a little harsh, or at best a world-lover who dreams. For "Go" haunts us with thoughts of persecution, separation, and sacrifice. We forget that "Whosoever loses his life finds it," and that "Go" has its compensation. "Go, and lo, I am with you alway, even unto the end of the world." Ambitious ignorance may build its tower heavenward to reach the land of God, and poetic imagination labor up the purgatorial steeps to the light of love and justice, and religious zeal finger its beads and visit its temples, and science patiently toil in its laboratory to unravel fascinating mysteries, and philosophy struggle to know of God and the soul—yet it is ours all the while to know and enjoy the secret of his presence.

GOD IS WITH US.

Speculation has talked much of the immanence of God, and in all the lan-

guage of nature, some have found delight in hearing the voice of the Creator. But to the one who has learned the secret of his presence there is experimental knowledge that a father is with us. Our God is not indolent, indifferent, or cowardly. He does not view the battle from distant mountain heights, nor in security does he lounge among the baggage while we bleed in the battle. An Epicurean absentee landlord, though his name be Jehovah, would excite disgust. But he is with us; he is with us alway. In the seed sowing as in the harvest, on the deep as in the harbor, in the jungle as in the temple, in our work with the unfortunate as in our companionship with the cultured. He is with us alway. In a fickle world we marvel at the stability of our Master. He has a habit of staying with his friends; he has a way of seeing them through. He is not only the Rock of Ages in which we may hide ourselves, but a warm, cheering personality who walks at our side, arousing dying hopes and nerving with aggressive faith.

WITH US ALWAY.

"Lo, I am with you alway." Have we been moved by the wonderful significance of the promise? The most commanding religious teacher of the ages, the Son of God indeed—he it is who says "I am with you alway." At once we see that our task is of world scope; our humble toil is a portion of a great whole; our work is universal. We are not strengthening a national religion nor building up a partisan denomination nor culturing a superior race. This is all provincial, and our

God is a world God; he is not concerned with neighborhood gossip. The early church was so abundantly blessed not because of its absolute correctness of form and doctrine, but because it followed the lead of the world-thinking Paul in his insistence upon a universal religion, a world-wide gospel. The divine in us protests against the provincial. The seer dreams of a world parliament of man; the scientist finds universes beyond; the discoverer sails new seas; the disciple goes into all the world. The field is the world. To the awakened spirit only the universal can satisfy, and with only such can the heart of the universe abide.

WORLD-CONQUERING GOD WITH THEM

Triumph is what we all want. In comforting and inspiring his disciples, Jesus said, "Be of good cheer; I have overcome the world." We feel our sacrifice should always be to some purpose; the cross should mean redemption somewhere. And here in a work of such gigantic proportions and such uncertainties, together with so many apparent failures, we are assured that he is with us alway, even unto the end of the world. The defeat, then, is only a seeming one. The tears of the sower are followed, though in a far distant time, by the songs of the reaper. Pentecost will come after Calvary. God gives the increase and the blade will grow into the full corn. When the human is overwhelmed, this presence enables the soul to sense the invisible. The disciple may—in fact, must—see the giants and the walled cities, but he also sees the invincible God. Work, persecution, sacrifice, bitter grief—all these, but the life is triumphant after all. A world love expressed in passionate service can never be overcome. Jesus suffered his last hours upon the cross; on his knees Livingstone passed away in the loneliness of Africa; in a southern island Williams fell under the blow of a can-

nibal's club; but these were all triumphant lives, not because of their attainments or possessions, but because they had the spirit of "go;" the world-conquering God was with them.

OUR RICH GIFT.

And this triumph does not end in death. He is with us unto the end of the world. To-day there is emphasized a kind of immortality that is not entirely satisfying, I am fully aware, but which has much of inspiration in it, namely, the immortality of influence. The books we write, the songs we sing, the sermons we preach, the lessons we teach, may be forgotten as to authorship, but the spirit they breathe will forever be reflected in life. Do we find any comfort here? We desire the noblest in our lives perpetuated. A church building, a hospital, an orphanage, or some institution, we would have reflect the idealism of our life. In other words, we do not want the best of our spirit to die. However victorious our cause may be for a time, we are not satisfied if its life is only a generation or two. May God save us from the mistake of placing faith in the continuance of the material surface things and forget that the Master abides forever with those whose loving spirit touches the lives of others unto the uttermost. It is the spirit that is our rich gift, and is any spirit worth living on and commanding the continued presence of Jesus that is stunted by geographical boundaries or intoxicated with racial superiority or drugged with a passive optimism?

WORLD-WIDE LOVE.

"If ye go I am with you." There is nothing arbitrary about this promise, as there is not about any of the promises of Jesus. Unless we have the heroic spirit of love expressed in "go," we have no right to expect the presence of the Divine. Do we expect

the Universal to dwell with us in our provincialism? "God so loved the world that he gave." His words are "world," "whosoever," and "uttermost." Christ's is a living, growing, religion, and do we want it to become stagnant? How can his bigness abide with littleness? His divinity is in his universal appeal, and would we diminish his name to a national religion? His love is world-wide; it must travel everywhere, and would we agonize his heart by proscribing a limited territory? He seeks to establish a universal kingdom, and he cannot isolate himself in our personal sanctity and security. A brave, heroic soul cannot stay with a coward; a big spirit walking through Samaria

cannot accompany the bigoted fanatic traveling the other side of the Jordan; the good Samaritan going to the inn must leave the priest returning to Jericho. While he lovingly and patiently carries the cross for a world, will we complacently continue the burning of the incense and the chanting of our prayers? Our Christ is not afraid of the world, for he loves it and he has faith in it. He asks us to dare to live a courageous life, and he will be with us. He pleads for a faith and a love that are worthy of his presence; a faith that is capable of venture as well as of resignation; that goes to the uttermost with love, as well as to the grave with hope.

Iowa City, Iowa.

Echoes from Lake Geneva.

YOUNG PEOPLE'S MISSIONARY CONFERENCE.

R. L. MCQUARY.

Over five hundred delegates gathered at Lake Geneva, Wisconsin, from July 27 to August 5. The occasion was the Thirteenth Annual Conference of the Missionary Education Movement. Of this number nearly fifty were from our own churches—mostly from Ohio, Illinois, and Missouri—though a few came from the West and some from Dixie.

The Lake Geneva Conferences owe their increasing popularity in part to the wholesome combination which they offer of recreation and hard study. It was not all study. There was plenty of playtime. Some of the young people who came from offices or teachers' desks may have looked proverbially missionary as to the pale, ascetic countenance on July 27th, but August 5th saw that type of missionary mien covered by a generous coat of tan. Missions, tennis, rowing, and swimming make up a well-balanced ration.

But it was not all play either. The strong meat of Mission Study was set before us by leaders who knew well how to prepare and serve up the choicest portions. The two outstanding books studied were "The Lure of Africa," by Patton, and "The Sons of Italy," by Mangano. Secretary Bert Wilson led a large two-section class on Africa. He filled Africa with a new, up-to-date meaning. We shall never forget the challenge of that great, unappreciated continent to Christianity, as he presented it. Mr. and Mrs. C. P. Hedges were also present and brought Africa nearer by the accounts which they gave of their personal experiences as missionaries on the Congo. And by the way, speaking of missionaries, Mr. and Mrs. Ben Holroyd, who sail for China soon, delighted us all by arriving at the Conference on Friday, the 3d.

Many other fine courses were given. One wished that he might attend them

all. Dr. Schermerhorn, of Dakota Wesleyan University, lectured each morning on "The Teachings of Jesus." Dr. Atkinson, Social Service Secretary of the Congregational Churches, conducted an interesting class on the general topic, "The Church in the Coming Days."

But it is not my purpose to catalogue all the good things that were at Geneva; for that would take too long. There are two points which stand out in my own mind with reference to the significance for us of the Geneva Conference. *First:* It does our people good to enter into these great national movements such as the Summer Conferences of The Missionary Education Movement. We have much to gain thereby and we also have our own contribution to make. We ought to bear our share of the responsibility in this good work.

Second: This Conference ought to be tremendously productive of Mission Study classes in our own churches this fall and winter. All depends upon how the returned delegates spend the next month after getting home. Their

"bit" will not be done by merely "giving a report." They did not go to Lake Geneva as passive vessels to be filled nor return home as vessels to be emptied all at once. They went to Geneva as batteries to be charged, to be energized for active labor for many weeks to come. Let us of the Foreign Office hear that you have organized a class and that you want *so many* copies of "The Lure of Africa."

And if I *should* add one more point it would be this,—the hope,—yes,—the resolve that next year we shall see at everyone of these Summer Conferences of the "M. E. M." a good representation from our own churches. There ought to be one hundred of our young people at Lake Geneva.

On the top of a hill at Lake Geneva there is a great telescope through which men may see the stars and the on-sweeping planets, but at the foot of that hill there is set up every year a greater telescope,—a telescope through which God lets his church behold a vision of the on-sweeping purposes of his Kingdom. It is the telescope of an enlightened faith.

Is It Worth While?

C. E. BENLEHR.

One of the bright, outstanding experiences of my life was the privilege of fellowship among the churches during my furlough.

Their unceasing interest in the missionaries has been a joy to me every day since. During those days at home I never saw a person whom I would say is opposed to missions. Some



were opposed to what they thought missions to be, but none can persuade me that they have no interest in the

helpless babe, the widowed mother, the lonely father, the bookless home, or the Christless heart. The questions that called for heart searching did not come from those who wished to oppose. In the quiet of the home, in the study and at the fireside, among friends and neighbors, the crucial questions were asked.

The most vital and outstanding is, "Do you want your sons to be missionaries; would you like to have your daughter become a missionary?" This question is personal, human, vital. Is the opportunity and scope, the worthiness and possibilities of the missionary's "chance" such that a father

or mother, or a father and mother, can place their most precious offering on the altar with the full assurance that the world holds nothing more worthy to which that offering can be made? I believe that in that question fathers and mothers were seeking to answer the problem of their own responsibility. In answering that question I asked myself as never before, "Is it really worth while?" And my answer is that, humanly speaking, all that makes it worth while depends on the forces at home as well as those on the field. On the supply of the munitions as well as their expenditure. On the preservation of life in service as well as consecration to that service.

Since these questions were asked the flower of many nations, the choicest of countless homes has been cheerfully given to their nation's cause. Solemnly, tearfully, prayerfully, joyously, have fathers and mothers of-

fered up their best to what they cherish as worthy. Their offering has been accepted to the uttermost. In that day of worthy need in the army of our God may my son and daughter not do less. Against the life on the altar let there be the opportunity for living it to the uttermost. Let it be received joyously and used fully and fathers will glory in the gift. One great lesson of these days is that the forces on the field, those at home, and every one connecting those forces must do his part. The great push of missions is yet to be made. The world has yet to see what an invincible army of missionaries backed by the boundless and inexhaustible resources of the church can accomplish. In that day of worthy conquest when "the Son of God goes forth to war" may there be no lack of our best to follow in his train. This is and shall be my answer to both parents and church.

Paul the Missionary.

F. M. R.

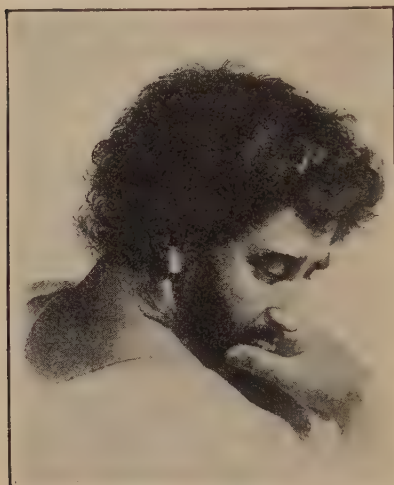
The present-day slogan in all missionary circles is "preparation." The great apostle was eminently prepared for his task.

1. *He was well born.* The blood in his veins was the best the world knew. He came of good rich Hebrew blood. By birth and by inheritance he was a Hebrew. If any man had a right to boast of birth, Paul possessed such a right. Circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, "a Hebrew from Hebrews," that is, from Hebrew parents on both sides. Though born in a heathen city, his pure blood was in no way ever polluted. As touching the law, he was a Pharisee. Paul was regularly descended from the patriarch Jacob. He was no proselyte, nor were his parents. By descent he was an Israelite, and an Israelite alone could

claim Jacob for his ancestor. Paul came of the tribe that gave the first king to Israel, which never swerved from its allegiance to the house of David; the tribe within whose boundaries stood the Holy City. He was a true scion of the chosen race. In his veins ran the blood which had endured the Egyptian plagues, and which contained all the traditions of his historic people.

2. *Paul was well educated.* A successful missionary must be well equipped intellectually as well as spiritually. This has always been true and will be till the end. The place of his birth was Tarsus, in Cilicia, a Grecian city. Tarsus was a famous university town. It was claimed that its university ranked equal to that of Alexandria, or above it. Tarsus was noted for Greek learning. It ranked

close to Athens itself. The whole city was permeated with Greek culture. The boy Paul breathed a Grecian atmosphere, although a Hebrew. He learned to speak the Greek tongue like a Greek. This was the universal language of the cultivated world. There



THE APOSTLE PAUL.

was no embarrassment of a brogue when he spoke Greek. This gave him great advantage. To speak a people's tongue well is a favorable introduction, and especially is this true when religion is being taught. The modern missionary must give years to the study of the language of the people wherever he goes, and even then may be hindered with a brogue, if he does not begin while yet young and work hard. While Paul was yet a lad he evidently had a good "grip" on the Greek tongue. He did not, however, receive what might be regarded as a Greek education. He was educated as a Hebrew. No doubt the Hebrews looked upon Greek literature as grossly immoral. His estimate of paganism is clearly indicated in many passages of his letters.

Paul was brought up and trained at Jerusalem. We do not know his exact age when he went to that city, prob-

ably twelve to fifteen years of age, however. Here he had the advantages of the profound learning of Gamaliel. When he came to Jerusalem he may have lived with his sister while the family remained in Tarsus. The sister would naturally look carefully after the lad and the young man as he grew into manhood. Or the family may have moved to Jerusalem.

Paul gives himself with great industry and lofty purpose to his studies. Gamaliel was one of the mighty men of the world. His fame and influence was far-reaching. Paul was to become one of God's world leaders. He was an orthodox of the orthodox. He studied with passionate devotion. With the careful study of the law of Moses he studied also Israel's age-long hope. "Through the long vista of the centuries the literature of Israel had been bound together with a golden thread of promise." He was a great scholar, and this was an important qualification for the pioneer missionary of the world. Paul was thus a good example to all who have followed him in the missionary service.

3. *The apostle was a Roman citizen.* This was part of his fine equipment. Although his parents were both Jews, they had become Roman citizens. We do not know how. They may have bought their citizenship and paid a great price for it. This was sometimes done. They may have been captured in war and become Roman slaves, and for some distinguished service had been set at liberty. As a Roman citizen he could travel anywhere without a foreign passport or other outside credentials. He was at home anywhere he wanted to travel. It was not necessary for him to take any time and trouble in vising his authority to go and come. This was quite different in the case of Carey and Judson and Verbeck and a host of other missionaries. Being a Roman citizen made him a citi-

zen of the world, for Rome ruled the world. He was a cosmopolitan. It was easy for him to recognize himself as belonging to the world, and in taking a certain excusable pride in his Roman citizenship.

4. *Paul knew God and his Son Jesus Christ.* This is the supreme preparation. From the first he knew the Old Testament Scriptures. To know God and his Word is a fundamental preparation for any missionary candidate. Thorough consecration and a careful training in the holy Scriptures is a prime requisite to missionary service. Schools of training, methods of preparation, special studies and lectures are important, but if he has not been born again, born into the large new life in Christ Jesus, there is no place for such an one on the heathen mission fields of the world.

Paul's equipment was the best. Not only was his mind richly stored with the history and traditions of the people of God, but he had seen Jesus Christ. His whole life and thought and teaching had been profoundly changed. His experience on the way to Damascus gave him a new interpretation of God and of the race and of God's program for all men. The oneness of the race is now all clear to him, and he has come to recognize no difference between Jew and Greek. In Paul's view Christ died for all men everywhere. Christ died for man as man. One of the most important preparations for any missionary is to have clear views of God, and of man, and of sin, and of redemption. It is exceedingly unfortunate for a man to go to the mission field with "kinks" in his mind. Such men sometimes do more harm than good.

After his conversion he spent years of missionary preparation before he began his world campaign. Blessed is the missionary who has the industry and the faith to work and wait until he has made ready for his life task.

The Christ he once persecuted he now adored. He was not ashamed of the gospel. Not only did he believe it, but he preached it boldly with all his powers.

The inspired and inspiring missionary tells of some of the difficulties he was forced to meet and the sacrifices he was compelled to make. His work was not smooth and easy. He throws out one graphic and telling picture of what he was compelled to experience: "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides all those things that are without, that which cometh upon me daily, the care of all the churches." Only a man whose strength is in God would have endured the test. When the modern missionary faces trials and problems, let him remember Paul in all of his afflictions.

When the church at Antioch sent Paul and Barnabas out as missionaries, it was making great history. This was the first foreign missionary effort. Arguments against such a step might have been piled up mountain high. No doubt there were at least some. Over against every objection stood the imperial marching order of the risen Lord to go into all the world and preach the gospel to every creature. "All the arguments that have ever been made against missionary efforts since were tenfold stronger then." But they did not avail against the enlightened enthusiasm of this church which had Spirit-filled proph-

ets and teachers. The two missionaries were set apart in a most solemn manner. There was fasting and prayer and they were sent forth to start new lights that will one day yet fill the whole dark earth with brightness. There was no apostle present to bestow upon him a benediction, but he went forth reinforced by the loyalty and love and sympathy of the great church, which had become a new center of gospel influence.

The missionary who knows God will succeed in spite of difficulties, opposition, and even persecution. Paul is the most outstanding missionary in all history. The standing army of more

than twenty-five thousand consecrated missionaries on the world-field to-day are Paul's successors, following in his footsteps and hastening the coming of the full day of the Lord.

Paul's missionary labors ended within a comparatively few years, and if tradition can be trusted, he came to his death by the headman's ax, under Nero, in the sixtieth year of his age, A. D. 67 or 68. His brethren, whom he loved so tenderly and who were his "crown and glory," were not present. No words of comfort were spoken; no flowers; no token of appreciation, but he left a world he had filled with light and faith and hope.

A State Religion in China. No. 2.

DR. W. E. MACKLIN.

The Conservatives are in favor of a state religion, to be called Confucianism; but the worship of Con-

fucius is only a small part of the system desired. What is contemplated is a sort of modified hero-worship. In a real hero worship there are real heroes to worship, like the honoring and sacrific-

ing to the Homeric demigods and great warriors. Hideyoshi, of Japan; Kwang Kung, the god of war, in China; Yofutsi, the hero of the Sung dynasty; Beh Jen Kwei, of the Yang dynasty, are types of Asiatic heroes. When governments are corrupt and grafters rule they hope that the power of money will buy them a place in Valhalla. The old type of official expected that when he went to the nether world with plenty of money, he could work old Nick for a ghostly official position. Perhaps millions

were spent on getting Li Hung Chang a good position in the land of shades.

DEITY OFFICIALS.

All our Nanking viceroys are deified and have ancestral temples costing great sums of money. The rich and influential can become gods; the poor become pauper devils or wandering ghosts. A great charity in China is to make offerings for the repose of pauper ghosts. Patroclus complained of Achilles that he was more careful of the dead than he was of the living, and that while the funeral offerings were not made he was a wandering ghost. Special privileges die hard and those who have the wealth and power in this world and think they can perpetuate it in the next will not relinquish easily. When our Nanking viceroys have died, all along the route of the funeral procession the people burn incense and candles. It would not do not to honor the spirit of the great man; he might say an evil word to the devil, who has the power of life and death, and calamities might



happen. This gives officialism and bossism a double cinch. The Chinese fear their rulers in life and try to propitiate them in death. The old Tories had no real respect for Confucius and his teaching. When the emperor ordered worship for Confucius and appropriated the funds for the purpose, the official pocketed the funds and commandeered the bullock, swine, sheep, for the sacrifice; but before the viands were eaten the butchers were allowed to take back the carcasses. There was graft even in religion.

TEMPLES READY.

Before Yuan Shi-Kai became emperor he had the temples ready for his apotheosis, but as the proverb says, "A hope but a slip of the foot." When Yuan was establishing his state religion some friends asked me to help prevent him by writing. I declined, saying, Yuan will fail as he has not the heart of the people, and his godship and religion will go down with him. As bossism, graft, and corrupt officialism fails the religion in their wake will go down in ruin. I have a whole series of tracts showing this relation of gods and rulers. Their literature and colloquial are full of the idea. "On earth he is a prime minister, in

the shades Satan himself." "If you have money you can make the devils grind for you." "Every god has his incense pot."

THE APPOINTMENT OF THE GODS.

In the great story, "The Appointment of the Gods," Kiang Tai Kung appointed good and bad officials as gods. As the book says, "He could not become a perfect fruit—a saint—so he only became a god." Like Jeroboam, who "made priests of the meanest of the people," gods were made of the meanest of the people. Gods are appointed by the ruling power as are the officials. "Each dynasty has its Son of Heaven" Emperor "with his own officer." The dynasty falls and the officials go, so also should the gods go. In a republic there can be no such gods. If all are equal, why should one man "get his breath from under another's chin" and worship him. When the Chinese recognize that they are children of one Father and so equal, there will be an end of these absurd religions. The Chinese have proverbs that show equality. "Men are neither noble nor mean; they are like water when it is not flowing." The classics say, "The people are noble, the ruler inferior." "The people are the foundation of the state."

Studies in Conscience and Prayer.

HERBERT SMITH.

We were listening to the stories of the evangelists as they told how they had been welcomed or opposed by the chiefs of the villages. Some of these stories were well told, while others failed to hold the attention. Then the evangelist Mose Mpulu added his thrilling experiences and we sat spell-bound.

The people of his village had listened well to the word of the Lord, and some of them had been baptized. Then one

day a Catholic teacher arrived, and soon the people became confused and did not know what to believe. After a while the white priest arrived, and the village went almost wild thinking that their Savior had really come among them.

VALUE BEARD.

Now any native in Congo who can grow a half inch of beard on his chin is considered worthy of honor, and

the honor is supposed to increase with the inches of the beard. A heathen with a two-inch nannie goatee on his chin is very proud of himself. His conceit increases if goatee increases. He thinks he has arrived at the stage when he ought never to be allowed to work again. He goes about matching his few struggling hairs with every stranger who passes, and lively are the debates as to the relative lengths of the beards and which is the older, and therefore worthy of most honor. Now all Catholic priests wear beards and long smock garments. Their beards are so much better than anything the natives can boast of, their whiskers cover the whole face, while a native can hardly raise a few tufts on the end of his chin. It was no wonder then that the village marveled when this white man walked into their one street hamlet. Here was a man with more whiskers than they had ever seen, and to add to their astonishment, the Catholic teacher fell upon his knees before him and called him "Fafa ekam" (my father). Immediately the village took up the cry, "Our Father has come. Our Father has come. Let us go and get untied."

COULD FORGIVE SINS.

The Catholic teacher had stated that the Catholic priest could forgive sins, hence the exclamation, "Let us go and get untied;" that is, forgiven our sins. The confession is used here as everywhere. The convert kneels before the priest and confesses all the evil he has done, and then the priest lays his hand on his head and says the evil is removed, or, in the native idiom, "untied."

Mose Mpulu viewed this great demonstration with concern. It looked as if all the influence he had obtained in months of work was slipping away. To the few who would listen he explained that sins could only be forgiven by God in Christ Jesus. At

night he sounded his drum for service as usual and the Catholic teacher sounded his drum as well. Naturally Mose Mpulu had the least number of hearers that night, as the greater attraction was elsewhere, and that attraction was a man who could forgive sin and wore a beard a foot long. He took his text and began to preach. He must have preached for some time, or the other attraction lost its charm, for in a little while his little group of hearers became a crowd. He took another text and preached on. The service developed into a question-box. Enquiries were made about God, about Jesus, about the gospel, and how to possess it. Finally Mpulu asked:

"How is it that you people returned to me?"

"That's easily explained," they replied. "The Catholic father did not 'untie' us at all, so we have come back to you."

To be quite fair in the matter, the priest side of the question would be that the village had not previously received the teaching of the Catholic teacher, and therefore he could not receive them and "untie" them.

CRUEL TO MOTHERS.

A few days after the departure of the priest, Mose Mpulu went also on a short preaching trip. He left his wife, who was soon to be a mother, apparently in good health, and as he expected only to be gone a few days, he felt she would be all right with the Christian women. In his absence the wife bore twins, and she lay at death's door. Now the birth of twins is a great mystery to most African people. In some sections, fortunately not near here, the custom in such circumstances is most cruel. Sometimes the mother who bears twins is driven from her home as an outcast forever. In other cases one or both of the twins are killed. But in this village where Mpulu and wife had tried to live the

gospel life, while they had their many superstitions regarding such events, had none so cruel as those mentioned above. The thing that troubled them was the mother was about to die, the twins were both dead, and the father did not return. It was a great crisis in the life of the village. Everybody was interested, no one was able to help. They sent swift messengers for Mose Mpulu.

In Congo villages, sudden deaths, accidents, things mysterious are attributed to witchcraft. The person supposed to be able to work such crimes may be miles away, and may not know a thing about recent happenings, yet when he is told he makes some thoughtless remark, or does not show any amount of surprise, and immediately that one is accused of causing the accident or death. The first thought, therefore, that came into the people's mind was, "The white man will say, 'Why did you kill the wife of the evangelists who came to teach you?'"

Such an idea was very real to everybody in the village. Someone expressed the dread and at once these words were on the lips of all: "The wife of Mpulu is dying. The white man will say we killed her. How can we escape this dire calamity?"

WHAT COULD THEY DO?

Now the village had not yet learned the way of the Lord. Only a very few were Christians, and the leader in spiritual things was away. What could they do but follow the customs of their African fathers. Collect all the drums, big drums and little drums, tall drums and short drums, and dance in the brilliant Congo sunshine, calling on the spirits known and unknown for help. But all through that day they seemed to call in vain. The woman lay unconscious and the husband did not come.

It was a weird scene that Mose Mpulu looked upon next morning.

There were women rubbed with red ngola and plantain leaves strung around their waists, dancing and clapping their hands, and every now and then screaming in wild shrill voices. There were men dancing and the streaks of sweat washed the ngola from their bodies as they danced and called upon the forest spirits. They were so much interested that they did not even stop to greet Mpulu as he hurried to his little house. He did not know the significance of the dance until one of the Christian women who was caring for his wife told him how the village had been dancing practically all night and calling on the spirits which were supposed to be local and those from afar. Then it was that Mpulu rushed out into the dancing crowd and called, "Stop. Why do you do this thing? The spirits you call upon do not exist. Only God who made heaven and earth can help us now."

The dancing stopped, and without any more explanation Mpulu gathered the few Christians together, and in a room by themselves they wrestled in prayer for the life of the wife and mother. It was a long prayer-meeting. They all prayed many times, and there seemed to be no more result than the calling upon the spirits.

A PEACE OFFERING.

Then an old man appeared with a chicken. The long watch and the wild music still held its visible effects upon his aged face. "Kill this," he said, "and let the blood flow down. We did not bring this sickness upon your wife." This chicken was a peace offering and sacrifice, but the evangelist could not receive it, as it was going from one superstition to another. "Take it away," he cried in anguish. "Let us pray again."

Now prayer is not confined to any class of people. The educated and the refined and the poor and the ignorant

all may test its power and know its strength. Faith gives the victory, even in darkest Africa. And so it was as Mose Mpulu prayed again with the two or three that even the Lord was in their midst. A woman appeared at the door and called. "Your wife is awake and calls for you. Come."

Mpulu is staying in school for a short time at Lotumbe. Another worker has taken his place, but the villagers sent back word, "Send us our own Mose Mpulu; he knows us and we know him. Send him soon."

Lotumbe, Africa.

An Open Letter To Our Missionaries.

LAURA DE LANY GARST.

The Missionary Conference, held in the College of Missions, June 19 to 23, was a time of sacred fellowship. There were renewals of old friendships and delightful beginnings of new. How we yearned to reach out and gather you, every one, into the beautiful College of Missions building. Most of all, I think, we longed to lift the loneliness of the isolated couples on Congo and the brave band in Tibet; the pickets near Lake Winnipeg, and the new workers in Alaska. Your burdens would be lighter if you could, even once, come into such an association. I have spent years on a foreign field, and other years in active field work at home, and four years in the College of Missions, in the headquarters building of the Christian Woman's Board of Missions. For thirty years I have been officially connected with the Foreign Christian Missionary Society. Out of the experience of thirty-four years I have come to feel that the task of our Boards is an exceedingly heavy one.

Sometimes you must feel, away there alone in isolated stations, that we are not doing our best for you here. The home base is a very difficult proposition, dear missionaries. We covet your patience and sympathy. Of the thousands of churches, comparatively few can be reached by a personal representative of the work. I believe so in "folks," as Brother Medbury says, that I am sure if our fine disciples

could just know a little more intimately the nature of the work you are doing and your needs, their response would be far more worthy. O, the counter currents! The calls to other good and commendable work that cannot be turned down! The attractions, so many, so subtle! The limitations!

I want to tell the women of our churches, six out of seven of whom are not in the Missionary Society, of the experience of missionaries in India who, at the time of the "cut" made by the Foreign Society out of dire necessity, had to tell some of the earnest India Christian workers that it was necessary to withhold thirty-four cents of their three dollars and forty cents a month. And these dear India Christians said, "*O how very poor the American Christians must be!*" Could any woman in the United States of America say, in the face of this, that she has not the fifteen cents a month, one-half the amount "cut" from the Indian Christian, to pay as "dues" for this work of God?

I want to tell the churches of Ray Eldred's lonely vigil. I want to tell them that in Tibet many stations could be opened if we had the men and money. I want to appeal to mothers to give their sons and daughters to the building of the world democracy that Jesus pleaded for—the brotherhood of man. I want to tell of that Latin American work in South America with a territory as large as

five Iowas, and so far as we can see, for some time to come, three couples to hold the work!

In thousands of our churches there is no missionary society, and there is no missionary cooperation. It is the old story—"My people perish for lack of knowledge."

And so, dear missionaries, I cannot bide content in the College of Missions, but feel I must do my "bit" to help to a larger understanding of the opportunities, needs, and high privileges that call for cooperation. Strength will be given me for this work. It will not be more taxing than the exacting and complicated work at the College of Missions. I ask your constant prayers. Write to me in care of the Foreign Society and tell me your joys and sorrows. Give me a message about your children, that I may lay it on the hearts of the women at home. Tell me of Doris and Dorothy Shelton and Mollie Hardy, in far Tibet; of Donald Edwards and the wee Baby Holder, in Congo land. I can truly say, in the words of the song,

"I think of you in the daytime,
I dream of you by night."

A few nights ago I was in the college hall, in my dream, and Manly Morton and his dear wife, of Buenos Aires, greeted me so lovingly. It was very real. I often feel that I might almost touch your hands, especially when I approach the throne of grace. About fifty of you have gone out from the College of Missions during my term of service there. What a family I have the wide world over, and I am going to claim, with you, the sentiment of the College of Missions song:

"And wander wheresoe'er they (we)
will,

They're (we're) part of the College
of Missions still."

I am proud of my children, and I am going out to tell about you and your work and that of all our missionary force. So, dear friends, a handshake across land and seas. With all the power the dear Lord will give me, I want to serve you, through the work of our Boards, "till death us do part."

Is God Robbed?

EVERETT G. HALEY

The Year-Book of 1916 gives our American membership as 1,186,062. It is estimated that the average annual American income is \$300. If this average may be taken as a basis to estimate the total income of our church members, we find that the total annual income is \$355,818,600. The Year-Book reports a total American offering to missions and benevolences of \$1,563,360.57 and a total of \$6,553,860.81 raised for local work of the churches. The grand total of our gifts in United States and Canada is \$8,117,221.38. If we had been faithful tithers, the tenth of our total income would have been \$35,581,860. If, then, that great tithe had been

equally divided between local expenses and kingdom extension, each would have received \$17,790,930. This doubled amount in the local work would have insured adequate support where, in many instances, there was failure and discouragement. This amount, ten times that actually received for missions would have done ten years work in twelve months time.

In fact, we gave only about two and one-fourth per cent of our great income, or less than one fourth of the tithe expected. In other words, the Lord's work has been denied, by the Lord's people, *more than three fourths of his own!* Brethren, we have robbed God!

Minneola, Kansas.

The Challenge of the War to Churches.

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation, and even the curtailment of effort and offerings, upon the plea that the State should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America, as well as to every individual disciple of Jesus Christ.

THE SPIRIT OF DARING.—We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged, and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the church.

TIMES OF WAR.—We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars, and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being, and the old Boards experienced signal expansion. In the history of the church widespread dis-

order and physical suffering and need have incited to greater devotion and sacrifice.

STARTLING FACT.—We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

TRANSFORMATIONS.—The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict cannot return to former positions of contented subjection.

THE FAR EAST.—China and Japan have held the balance of power in Eastern Asia, constituting a new and significant relation to the western nations. Already the Far East is seething with a new national and international life, for which she is seeking a substantial religious foundation.

UNIFYING FORCES.—These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. To-day the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions

cannot be expected indefinitely to continue.

UNIQUE POSITION.—The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope, and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the

world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

ABIDING PEACE.—We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian church for the redemption of the world.

To this end we implore sincere prayer and united intercession, coupled with unstinted sacrificial giving.

If We Reach the Six Hundred Thousand.

MISS BERTHA CLAWSON.

WOULD MEAN MUCH FOR JAPAN.

Let us say Japan would receive \$20,000 above what she usually received.

How could we use it, do you ask?

1. We could use it all in the Akita and Sendai Districts. How the work in all the region needs to be enlarged! The missionaries have waited long and patiently. Money for a home in Fukushima is very greatly needed. Two additional families for Tsurugaoka could be supplied. This means home and equipment and enlargement of the work. The Akita District greatly needs a girls' school.

2. Tokyo and the out-stations need more missionaries, with homes and equipment. In Tokyo, a city near the size of Chicago, we need some out-station work, and this is a pressing need. We also need an institutional church in Tokyo, with a family thor-

oughly prepared to take charge of it. This would require a large amount.

3. We could use it all to good advantage in enlarging our school buildings at Takinogawa, buying more land for the boys' school, erecting a new gymnasium, and enlarging and modernizing the main building of the girls' school, and thoroughly equipping both schools. Remember, \$20,000 would not do all we need, but it would greatly assist us.

4. We have been only playing on the edges of the great work that might be done in Osaka. If we are to hold this field, we should equip it thoroughly with workers, and give them homes and buildings, so that they could do something worthy.

5. Five new families for Japan, three ladies, homes for all, besides the enlargement of the present work, both in schools and in the evangelistic work.

Biographical Sketches of Our Missionaries.

MISS EDITH PARKER.

[Editor's Note.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Edith Parker was born in Marion County, Missouri, in the year 1879, and was baptized in the Carrollton Church in 1891. She received her education in the public schools and in the State University. She was graduated from the Carrollton High School in 1896, and from the university in 1908, taking the degree of B. S. in education. After graduation she taught in the university, receiving a salary of \$1,800, and had every prospect of promotion, with an increase in salary. She resigned her position to accept the salary of a missionary. She had the missionary passion and dedicated her life to the training of young women in Japan for Christian service.



She reached Tokyo, November, 1909, and entered the language school for foreigners on the 9th of January. Miss Lediard wrote of Miss Parker: "She is especially fitted for school work, and we are grateful beyond expression that she is here with us." In addition to studying Japanese, she taught English in the Girls' School six hours a week. The foreigners and the Japanese were very proud of their teacher. She has grown in efficiency and in popularity from the first.

Miss Parker went to Japan to work in the Margaret K. Long School for Girls. This school was built by R. A. Long, in memory of his mother. At the time of Miss Parker's arrival, Miss Bertha Clawson was principal and Miss Mary F. Lediard was associated with her. Miss Winifred Brown, the teacher of music, joined the staff later. Much of the teaching was done by qualified Japanese men and women.

In the second year, Miss Parker, in addition to her other work, taught a sewing class two hours a week. From the beginning she had it in mind to begin an industrial department. Most of the first three years was given to language study. At the same time she gave considerable time and energy to the school and to the evangelistic work connected with it.

In her third year it was her privilege to visit and spend three months in Fukushima. The joy and enthusiasm of the work there thrilled her. She wanted to stay and help in that needy and promising field. She was able to use the language more freely than in Tokyo, and got a glimpse of country evangelistic work. Living behind the scenes, she gained a better knowledge of the people she was so desirous of helping. On that visit she realized as never before that the one thing most needed by the Japanese is the living power of the gospel of Christ. She was needed there and wanted to remain, but had to return to her work in the school. She was distressed because the working force was so small and the equipment so meager. The school was able to reach only dozens instead of hundreds or thousands. But the Sunday-schools, the girls' club, the women's meetings were encouraging. While this was so, she wanted to branch out and do much more.

About this time the school obtained government recognition. This secured the same privileges and rank accorded government schools of the same grade. This heartened the teachers and materially increased the enrollment. Every new girl who entered the school meant that one more home was open to Christian influence. The new Home Economics Department contributed greatly to the same end. It appealed strongly to the Japanese, as they felt that, though comparatively few girls go into the high schools, all should have training in the subjects which contribute to the happiest, healthiest, and most efficient family life.

Miss Parker began the Home Economics Department in 1913, in rooms temporarily fitted up in the dormitory. The rooms were small and the accommodations poor; nevertheless the department proved very attractive and brought in several new students. In response to Miss Parker's earnest appeals, a new building was erected. This beautiful building has seven class-rooms, two foreign studies, foreign dining-room, Japanese etiquette-room, kitchen, and laundry. This school is the first in Japan to have a full domestic science and home economics course. Special attention is given to Japanese cooking and to all that goes to home-making.

The principal of the same department in the Girls' Higher Normal School highly recommends this department, and says she will be satisfied if her school is as well equipped in ten years. She points to this school as a model, and sends teachers and pupils to visit it, that they may work for a thoroughly

equipped and up-to-date building of their own: Many of the teachers and pupils of the Higher Normal and the Woman's University go to see the new building, and the missionaries make these visits opportunities of teaching them about Christ.

In this department there is a three years' course for graduates of the elementary schools, and special work for the fourth and fifth classes in the high school. Because of the new building, the attendance was about doubled, the missionaries were greatly encouraged, and the evangelistic spirit in teachers and pupils was strengthened. Miss Parker has abundant reason for rejoicing over what she has been able to accomplish.

At the end of five years of service Miss Parker came home on furlough. While at home she visited a number of churches and told of the work in Japan. She served for a time on the Men and Millions team. Wherever she spoke she made a most favorable impression. Her personality, her culture, her earnestness, her statement of the needs and the opportunities, her quiet humor, challenged her hearers to do more than they have done or are doing for the honor of their Lord and the redemption of the world. At the end of her furlough she returned to Japan and is now happily engaged in the work to which the Lord called her in her girlhood.

Items of Interest.

The National Bible Society of Scotland reports a circulation last year of 4,175,432 copies of the Scriptures. This number exceeds by more than half a million the total of the previous year. The income of the Society was \$147,470, and the expenditure \$162,670.

Professor Thomas C. Johnston has spoken to this effect: "In ordaining the constitution of the church, God made it a missionary church. Every member of the church, by virtue of his church membership, is a member of this missionary society, and stands pledged to do his utmost as such. The obligation therefore to fulfill this pledge is imperative and inclusive."

As Capillas was consigned to death by the Mandarins, he said: "I have had no home but the world, no bed but the ground, no food but what Providence sent me day by day, and no other object than to do and suffer for the glory of Jesus Christ and for the eternal happiness of those who believe in His name."

At the last anniversary of the Church Missionary Society, the friends and supporters of the Society were called upon to unite in intercession for a spirit of deep desire, prayer and courage which will enable the church to supply the missionaries so sorely needed for the expanding work, and the funds for their

support, and thus to be ready to respond to the challenge to advance in the Name of Him who is King of kings and Lord of lords.

The American Board has fifty-two new missionaries under appointment, and will send them to the field before the year closes. Because of the war, the cost of carrying on the work is \$80,000 greater than it would have been in normal times. But Dr. Patton says, "We must keep the work moving, war or no war. It will require sacrifice, of course; but sacrifice is the very essence of our religion, as it is also of our patriotism. Let us stand by the Kingdom, just as we stand by our country in these days of many appeals."

The aim of the Church Missionary Society for the coming year is to take its share in bearing witness to the obligation of each communicant to recognize personal missionary service as an integral part of Christian discipleship; to foster vocation, so that a large number of men and women may be prepared to go out to the mission field when God opens the way; to seek to deepen and train the prayer-life of the church; to impress the church with missionary facts through the circulation of literature and definite instruction in other ways; to raise \$1,900,000 to meet the estimated expenditure of the year and to clear off the accumulated deficit, and to raise as large a proportion as possible of the income during the first six months of the year.

AMONG OUR MISSIONARIES.

Movements of Missionaries.

Miss Edna Dale sails on the *S. S. Siberia*, September 1st for China from San Francisco.

Fred E. Hagin has arrived at San Francisco, and will spend some time with his family in Eureka, Ill.

Miss Mary Kelly, of Nanking, China, has reached America, and will be with her friends in Jeromesville, Ohio.

It was expected that Miss Gretchen Garst would reach San Francisco on the *S. S. Siberia*, August 22d.

W. H. Hanna and family sailed from San Francisco on the *S. S. Shinyo Maru*, July 28th, for Manila.

Mr. and Mrs. W. W. Haskill are also to sail on the *S. S. Siberia*, September 1st for educational work in China.

Dr. and Mrs. L. R. Boutwell are expected to sail to China on the *S. S. Siberia*, September 1st from San Francisco.

Mr. and Mrs. Ben. Holroyd are planning to sail September 1st on the *S. S. Siberia*. They go to China. They are new missionaries.

Dr. E. I. Osgood returns from his much-needed furlough to Chuchow, China. He sails also on the *S. S. Siberia*, from San Francisco, September 1st.

Mr. and Mrs. E. K. Higdon will sail on the *Tenyo Maru*, September 14th. They go to the Philippine Islands, where they are so much needed.

Dr. Paul Wakefield and family arrived at Vancouver June 25th, and went direct to the

home of Mrs. Wakefield's parents, Springfield, Illinois, and will sojourn with Dr. Lindsay.

Mrs. F. E. Meigs, of China, arrived at Vancouver June 25th. She went direct to the home of her daughter, Mrs. David W. Teachout, Cleveland, Ohio.

Dr. P. C. Palencia sailed from Vancouver, July 5th, on the *S. S. Empress of Asia*, for the Philippine Islands, where he will serve in one of our hospitals.

Miss Bertha Clawson sails September 14th, from San Francisco on *Tenyo Maru*, to take up her work as president of the Margaret K. Long Girls' School at Tokyo, Japan.

Dr. and Mrs. Paul H. Stevenson, of St. Louis, go out to China September 1st, sailing from San Francisco on the *S. S. Siberia*. They are also new missionaries.

Mr. and Mrs. R. A. MacLeod sailed from Vancouver on the *Empress of Asia*, August 30th. They go to far-distant Tibet. They will be cordially welcomed by the little group of missionaries in that land.

Dr. and Mrs. W. M. Lemmon and daughter Theresa sailed on the *Empress of Asia*, for the Philippines August 30th. He goes to take up his important work in the Mary Jane Chiles Hospital, Manila.

David Rioch will sail from San Francisco on the *Tenyo Maru*, September 14th, for his work in India. Mrs. Rioch will remain in America with the son and daughter, who are prosecuting their studies.

Letters from the Field.

INDIA.

NOTES.

Dr. Jennings V. Fleming, Mungeli, India: "When I came in from work to-day I met a woman at the gate from a village where I visit. I invited her into the bungalow, and as we sat and I was telling her of Jesus, she said she wanted to become a Christian. I talked to her, and she says her husband is willing, and also several others in her village. I know it is one of the most hopeful of all

the villages, and if some of them will only make the start, the others are almost sure to come, too. I will take one of the Bible-women and go out to see them just as soon as I can. She asked me to wait a few days, as she was going to another village. We are very anxious to hear if we may be able to open the new out-stations and the new village schools that were granted by the Convention. They seem so necessary to us, if we are to reach these people at all, as we would like to and as we should."

D. O. Cunningham, Bilaspur, India: "We had a fine service on Sunday, one of the best I ever attended. Ten made the confession and were baptized. We have instituted a new plan in our work that I think will have fruitful results. Usually it is very difficult for us to get the evangelists to go out into the villages and live. It is not only hard for them from a social viewpoint, for they have no one usually but the very ignorant with whom they can associate, but the inconveniences are numerous. But all my best men have volunteered to go out in the villages and live, and try by precept and example to win the non-Christians to Christ. This is in no sense a new scheme. But the very large majority of our best men have not been willing to make the sacrifice heretofore. Nearly all of the best in our mission are in the large stations with the missionaries. I have gotten five of my best men out and am keeping the weaker ones with me. I anticipate good results."

PLAGUE AT MUNGELI.

MISS STELLA FRANKLIN.

The plague this year has been unusually widespread. There were a few cases in Mungeli. The people fled. The government schools were all closed.

The plague will not affect our mission schools in the out-stations, but all the non-Christian children in the Mungeli school fled to the fields. The Christian community stayed. I kept up the Mungeli school with the Christian children. There were about thirty-five of them. The Bilaspur schools had all closed and sent their girl boarders home. Nine of these who are Mungeli girls enrolled and attend the school here. There are also four boys about fifteen years of age whose parents have recently become Christians, who are attending this school as private pupils. They are working on a building, but are excused one hour each day for school purposes. We have also other private pupils. In this way our Mungeli school is doing a good work and does not show up at all in the government records. During the months in which the school might have been closed because of plague, we have kept it up with an average attendance of forty-five, all Christians.

I am trying to get the teachers to understand the importance of this private teaching, and to be assured that the mission will recognize such work.

It is very interesting to watch the development of the new Christians. Those who really and truly want to live like Christians show an amazing change in a very short time. But of course the greatest growth is

in the children. In a very few months the children advance beyond their parents. Quite often, too, they soon get beyond

AFRICA.

A CHURCH DEDICATED.

HERBERT SMITH.

There were 85 baptisms at Lotumbe during the month of April. A new church was dedicated. This building is much larger than any previous building we have had, but we needed such a building for a long time.

The schools have been well attended, and good progress is noted.

Mr. Hobgood is on an itineration to a part of our field.

There is great joy because Mr. Ross and Dr. Pierson are to come to us.

Lotumbe, Africa.

STRIFE AND PEACE.

A. F. HENSEY.

About ten days ago the Administrator came to visit Bolege. He was very much pleased with what he saw, and after suggesting some changes he called the people together to decide who should be the chief. You may be sure there was some noise. None of us were present, but it is evident that a number of the best men in the village forgot their religion for the moment. After the battle-clouds had blown away, the administrator gave Iso Timothee the medal.

We were very much troubled that strife had come between the elders of the church, so last Friday, when we gathered for the weekly board meeting, Mr. Moon and I told them we would discuss the other business matters, but they should let their anger cool for a week before we tried to arrange the difficulties that had arisen. Then Mark Njoji stood up and said: "What the white men say is right. Let us wait for a week before we try to decide this affair. But that which is in my heart cannot wait, for I cannot partake of the Lord's Supper to-morrow unless I confess my sins. My anger and disputing this week were not such as befit an elder in the church, so I want Iso and all my brethren to forgive me and allow me to make confession to-morrow at the Lord's table." There were tears in all eyes as he spoke. Iso stood up immediately and made the same sort of confession, and we all tried to bury all differences in the love of Christ as we prayed together.

So yesterday, just as we gathered about the Lord's table, Mark arose and said to the whole church in substance what he

said to the board. Iso followed, his voice breaking as he made the same confession. In conclusion he asked them to pray for him and help him in his new position that, all working together, they might make Bolenge a really Christian village. Then all present partook of the memorial feast with a new meaning, I am sure; for it must be a wonderful Christ that can bring to voluntary public confession such proud servants of his.

No incident has affected me more in the days since my return, and I do not recall any just like it in the history of the church; and I think I will never forget that moment when these brethren met each other in the middle of the church and shook hands in Christly forgiveness.

CUBA.

PEPILLA.

MRS. W. L. BURNER.

A loneliness surrounds our little chapel on "La Loma." Pepilla is no longer there. July 5th, at eighty-three years of age, her life went out, and the following day her tired, feeble body was tenderly laid to rest.

A beauty unspeakable overshadows the deathbed of Christians, even when they have passed hours of weakness too oppressive to let them talk to their families. The last moments are nearly always spent in singing hymns or quoting the precious Word. Pepilla was no exception. Too far spent was her strength to answer questions, but her last breaths were expressions of love for her Lord and Savior.

Several of her children are not Christians, so I talked to them and asked if we should have a funeral service. They are all sympathizers, so told me to do whatever I desired. I know the Cuban's horror of music for even months after a death in the family, so told them our custom is to sing softly, but if they desired we would omit that part. They replied, "She loved the songs, so sing, too." Mr. Burner being away, I called Julio to come in and conduct the services as Mr. Griffith felt unequal to it, and I was not well. All the Christians from that section and many others were present, and the beautiful little service made a wonderful impression on all. Was it not fitting in the fullness of her years that her death should be the occasion



of the giving-up of the shrieking mourning and in its place a Christian funeral service?

During the war, when Pepilla was a comparatively young woman, she was left a widow with eight children, but her heart and humble home were too large for so few when the ravages of war were making to suffer the many, so twelve war orphans were adopted, and the widow with her family of twenty faced a new day. But she was not daunted; she had a big, strong body and muscles of steel. The authorities compelled all country folk to move to the city, but Pepilla owned a small farm, and she did not forsake it. With her family housed in the rough little dirt-floor house in which she died, she used her strength to its fullest. She told me of the big horse she brought to town with her, and how, with a pistol in each hand, she made her way back and forth daily to her farm and, in her characteristic way, she added, "And I shot, too."

About four years ago we first knew Pepilla. At that time we opened the Sunday-school three doors from her home. She had never seen an evangelical service, and at once a void in her life was filled. Mine was the joy of telling her the first Bible stories, and how precious they were to her! Mary anointing the feet of Jesus, Peter's sad fall and repentance, and the good shepherd were never told often enough for her. Her enthusiasm was high, and she wanted the Sunday-school to have a building of its own. One day she laid out to us a plan. She would give the ground, and we were to recommend that all begin very energetically to play the lottery, putting all their premiums in a fund for the new chapel. This was perfectly all right in her simple mind, and it was with real disappointment that she learned that the plan was not all good.

When the Sunday-school had been going only a few months and weekly preaching services had been started, Pepilla's little granddaughter, living beside the chapel, became very ill. The child's father, Pepilla's son-in-law, said it was evil that the "new religion" had brought upon them. He became so bitter that he picked his band of men who were going to help him kill the "Americanos" as we passed for about a quarter of a mile through vacant lots along a very dense hedge. Pepilla got a hint of it and took him to task, and he confessed all. She brought out her repeating rifle—and he knew her ability to use it—laid it down in front of him, then stood by it and said, "When you do such a foul deed to my Americanos, you will do it over this gun and Pepilla's old body."

Not long after this Pepilla made the Good Confession. When Mr. Burner asked her if

she believed that Jesus is the Christ the Son of God and her Savior, she took his hand in both of hers and shaking it, said in a clear, firm voice, "Si, Senor, con todo mi corazon" (Yes, sir, with all my heart.). Before this time her health had failed considerably, and she was under the care of a doctor who told her she must not wet her body with water, and must take alcohol baths. However she asked for baptism. When her children knew it they became horrified and determined that she should not run the "terrible" risk. How she pleaded with them! Several times she said to me, "Have the baptistry ready this week, for I am going to slip off and be baptized," but she was always too closely watched. One Sunday in the Sunday-school class it was requested that the following Sunday they would tell what they would ask for if they knew God would grant that one gift. Pepilla could not wait for the next Sunday, but said, "That I might have the strength to be baptized." One day she said to me, "Senora, they won't let me go into the water, but don't you believe if I were to into the baptistry without any water in it and Mr. Burner would lay me down and raise me up, don't you think that would do?" What a critical moment! I said: "Pepilla, if you were to go to the table and take a spoon and go through all the motions of eating, but put no food in your mouth, do you believe your hunger would be satisfied?" With a sad face she said, "No, and I don't believe that baptism would please Jesus."

Thus she passed away, but our Lord will deal justly with her, and among the first faces I hope to see in heaven, I believe will be Pepilla's.

PHILIPPINE ISLANDS.

SAPPHIRA UP TO DATE.

FRANK V. STIPP.

The Laoag pastor happened upon an incident the other day that is worth relating, not only because it is amusing, but because it throws some light upon the religious thinking of some people. He was visiting a little village near the sea and an old man was to be baptized, but for some unknown reason his wife refused to yield. Finally the truth was made known. The Roman padre had told her that if she were baptized the "Protestants" would take her name, with a list of all her property, and at death this property would be divided into two parts, the heirs taking one half and the missionary the other half. So she told her husband that he might be baptized if he so desired, but she warned him, "Don't tell them anything about the

ox in listing the property." She, however, resolved to remain safely on the outside until she saw what happened to her husband. After the baptism of the old man the people joked them a good deal, telling them that they should give the missionary at least the ears or the tail of the ox, since nothing was demanded.

This is not an isolated case at all. Many people have held back a long time because of similar false teaching of the Romanists, who are willing to maintain their prestige at the cost of their integrity. On the other hand, people have been tempted to enter the church because of reports that the Protestants are exempt from taxation. The Filipinos, like many people of America, fail to put the kingdom of God first in their thoughts, but are willing to be controlled in their religious thought and deeds by the worldly loss or gain that will be incurred.

BIBLE STUDY IN LAOAG.

MRS. F. V. STIPP.

We tried a new plan this year in Laoag in regard to the institute work. Instead of in-



Woman with malignant growth cured by Dr. W. N. Lemmon, Missionary of the Foreign Society.

viting in many girls from all over the province, we decided to do intensive work with a few of our English-speaking school girls in Laoag. Later we will have classes for the Ilocano girls.

We had these girls come and live in the hospital. We had such a time getting the consent of the parents, for they had such queer ideas as to our purpose. One father cried and cried, and said, "I know that she will want to get married as soon as she comes back." The girls also had perverted ideas, for one of them told her parents they might as well give their consent to her marriage before she went. They evidently thought that they were going to have a "good time," but when they arrived and saw the program, they found that they were really going to have a "good time," but not such as they had contemplated. We planned the program, their work, their recreation, their private devotions, etc., so as to bring in the spiritual atmosphere that we so enjoyed at the Christian Endeavor and Y. M. Conventions. Before our girls left, they had felt the reality of a personal Christ as they never had before.

Two of the girls are not yet Christians, but they did some very hard thinking before they left. One, a public school teacher, had been asked by a Sunday-school teacher leaving for Manila to take her class. She had practically accepted, but one morning after morning worship, she said to me, "I'm troubled about taking that class. I hesitate to do it now, for I realize that I am not the leader that I should be." I do not think that it will be long before she will acknowledge her Savior and become the leader that she should be.

The girls became interested in the books on missions, and at the close wanted to take some home—Asia's Needy Millions, By the Waysides in India, etc. I feel that these girls will make the working nucleus among the Laoag students that we need so much.

We felt very much pleased with the help that we received from the provincial superintendent of schools and his wife. She had been a Young Woman's State worker in New Jersey, and after the Picketts left and we needed help, we called on her. She responded very graciously. She taught our English classes in Sunday-school while we were on our vacation, and during these two weeks Bible study she gave a course on School Girls' Ideals. At the close her husband gave a lecture on his travels in the Holy Land, completing one of my courses on New Testament Geography. (The girls made some beautiful colored maps of Palestine.) We especially rejoiced in his work because so many of our Christian school teachers are cowed by Catholic influence and fear to work

in the church. Now when they realize that their superior officer takes an interest in the work, we hope that they will be more brave.

Other courses given were Life of Christ, Will of God, and the Sunday-School Teacher.

CHINA.

INTERESTING WORK.

G. L. HAGMAN, M.D.

Our hospital work is growing very nicely. During the month 319 new patients have been seen, making a total of 674 treatments. Fourteen new in-patients were received and 34 operations performed.

We feel most acutely the need of our American nurse. Mrs. Hagman is acting as hospital matron, but with many other duties crowding, she is unable to give the pupil nurses their much-needed instruction.

Dr. Wakefield returning home for furlough next month will allow his assistant, Dr. Yang, to be with us for a year. His coming will allow the hospital to continue running during the entire summer, when we are away at Kuling for rest.

Among the encouraging parts of our work, not the least is the afternoon Sunday-school. At this time the people of the neighborhood and their children flock into one of the large unfurnished wards. They are quite regular in attendance, averaging about 100. You should hear them sing! It is stimulating to see how enthusiastically the boys and girls go at it. Besides leading the exercises, I teach a class of boys fourteen to eighteen years of age. We have some very interesting times. The pupils delight especially, as do American boys, in the handwork exercises. Last week was the Crucifixion lesson. Each boy drew a picture of the instruments of torture, including a crown of thorns, scourge, nails, spear, etc. One boy wrote under his drawings, "These are the things Jesus suffered because of my sins."

Nantungchow, China.

BUSY MISSIONARY.

DR. W. E. MACKLIN.

I visited Wuhu, China, and helped in Alexander Paul's evangelistic campaign.

I met a man who lives half-way between Nanking and Wuhu, and operated on him over twenty years ago and advised him to study the Bible. He neglected to do so for about twenty years, but then he had a vision from the Lord and he went to the nearest chapel of the China Inland Mission. He is a very earnest inquirer and will do much good.

I took a trip to Kuling this month and attended a meeting of the Council. There are twelve councilors. In my preaching and in-

tercourse with the people I find much friendliness. There is every encouragement to the preacher of the gospel, but decisions are slow in China.

Nanking, China.

INTERESTING FACTS FROM BOLENGE.

A. F. HENSEY.

The present commissaire is very much interested in schools and agriculture; so about six weeks ago he asked us to encourage our people to plant cocoa trees and pepper plants, offering to send an agricultural expert to assist us in starting the work. A few of the best men responded; the expert came, and now about twenty are at work.

The commissaire also encouraged the people to come to school, and the enrollment has largely increased.

Those who did not plant and care for two hundred cocoa trees each are required to do other forms of work. The first thing they are asked to do is to bridge the swamp between Bolenge and Coquilhatville. That will be a public benefit for black and white alike. Roads are to be built everywhere.

For twelve years we have been using land that did not belong to us because we did not have enough land for the station. The land surveyed and promised us doubles the extent of the land of the mission. This addition will be a gift on the part of the government. No additional expense will be incurred by the Society, except in developing the work.

The college work moves along very well. Two evangelists from Lotumbe and two

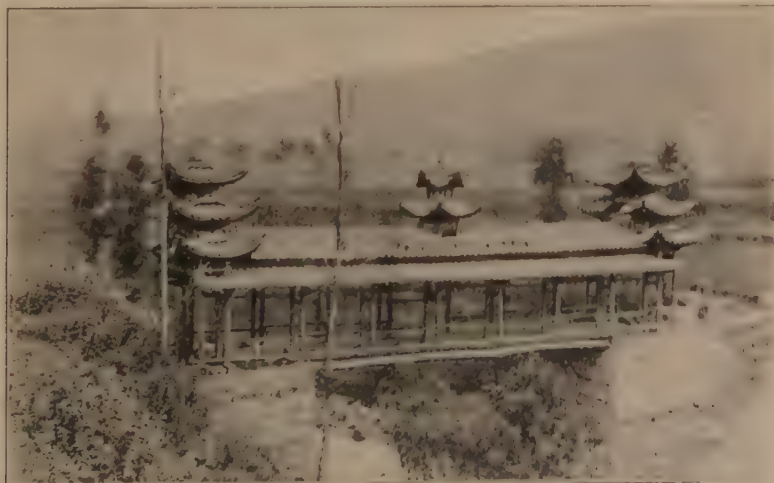
from Monieka came down for six weeks, and they, with three or four of our best men who have been in the college since its first day, left for new work in the Lomela and Juapa region. Three left with the steamer and one went away on a business trip, but twenty-three are left; so you see that there is a good interest in the work. Of the twenty-three who are here now, only five are supported, the others being already in the service of the mission or living in Bolenge.

The mission prints a little paper in Lunkundo every three months. It is still something of an experiment and ought to be a success. We are printing a second edition of Mr. Smith's Arithmetic. It is practical and popular. We are also printing an edition of the hymnal.

NOT ANTIS, BUT DRIVER ANTS, IN CONGO.

HERBERT SMITH.

I am having a fight to-day with driver ants. Perhaps you have heard of their reputation before. They have a European army skinned a mile as to numbers. These little pests raid our chicken coups and goat houses. It might seem impossible, but they kill goats and chickens when they are confined and can not get out. A few of them will fasten on the legs of a chicken and bite, and as the chicken can not get them off, it flops around, and soon gets covered with more and more, and in a little while is exhausted. Then, literally, millions cover the body and carry it off in little pieces and eat it. They make their home around



A Bridge near Yachen, China.

the forked roots of certain trees. When we find a nest like that we go after it with fire. Yesterday morning they were trying to get in our house, but we saw them in time and drove them off with fires. Later we discovered them in their trenches, and we have an attack going on now. I wanted the boys to cut the tree down, but they got bit so badly that they begged off and are digging away at the roots and piling in shavings and dry palm branches. Sometimes we have to burn them for two or three days, as they dig themselves out and go to another tree. They usually raid at night and often will raid places three or four hundred yards from their homes.

Lotumbe, Africa.

MRS. JAMES WARE WRITES OF SHANGHAI.

We began this term's work with exactly double the number of scholars we had at the beginning of last year—that is, forty-six. Within the first week, this number had grown to our full fifty, which is the number enrolled

now. Besides the girls, there are three or four little boys who are too small to attend the boys' school.

Last year at the Goddess of Mercy Temple, which is just next door to us, a day-school was started in opposition to ours, but evidently the patroness of the temple showed more mercy to her opponents than to her worshipers, for the school has had to close through lack of scholars or funds, and some of the children have come to us.

The children are very intelligent; especially, I think, are they clever at mathematics. There is one chief point on which they are not quite sure, however, as may be seen from the following conversation, which took place one morning at prayers:

Speaking about idols, I referred to those in the neighboring temple. "What are those idols made of?" I asked. "O, mud, stone, brass," were the replies. "Who makes them?" "Men make them." "Can they see, or hear, or understand?" Here the children nudged each other and giggled. "Of course they can't." "They have feet. Why do people have to carry them on feast days,



An old man, 73, still carrying tea from Yachon to Tachienlu, China.

when they go out to take the air?" "O, they have no strength; they cannot walk." "Can they eat the food people offer them?" "No; they are made of mud. They can do nothing." "Then, if they are such stupid things, why do people, even scholars, pray to them?"

This is the point that they cannot understand, and this is why we are out in China. To dispel the caviling fear of evil spirits; to satisfy the feeling of necessity for some kind of worship, indwelling and possessing all humanity, from the earliest ages; to present the omniscience and omnipotence of the true God: these are the things that have brought us to China. And yet we hear people say, "Why do missionaries who would shine anywhere come and waste their lives in out-of-the-way places like China?"

A young woman of twenty recently came to the school and asked if we would teach her to read and write. The only character she knew was "tien," or heaven. "I want to learn to write to my husband," she said. That in itself is an astonishing thing. The Chinese etiquette permits of no such "public" affection. The usual greeting between husband and wife, even after a long separation, is a grunt, and a "O, so you've come, have you?" and the reply, "Yes, I've come."

Our work among women is progressing very satisfactorily. The attendance at the meetings are bigger and better than we have had yet, and the women take far more interest than formerly.

Some scarlet fever has been around Shanghai, but so far only one of the church members has caught it, and the meetings at all times are well attended.

JAPAN.

BUDDHIST IMITATORS.

The increase of 610 Sunday-schools in two months is not a bad record. This has been accomplished by the Buddhists of Japan, according to a report lately received. This movement to hold the children of Japan for Buddha was inaugurated at the time of the Emperor's coronation in the fall of 1915, and six months after the coronation there were 800 Buddhist Sunday-schools in Japan, with a registration of 120,000 children, it is said. The increased interest in Sunday-school work in Japan, caused by the coming World's Sunday-school Convention in Japan, has been a large factor in arousing the Buddhists to action.

The Buddhist sect, best known for its imitation of Christianity, is the Nishi Hongwanji, which has a Sunday-school board that acts for all Japan. This board gives a banner to the best Buddhist Sunday-school and con-

fers medals for special merit. The child having the best record in each Buddhist Sunday-school is given the privilege of visiting far-famed buildings and temples.

In every detail the Buddhist Sunday-school imitates the Christian Sunday-school—the same officers and committees, the same classification of departments. Imitation is said to be the sincerest flattery.

CHRISTMAS IN JAPAN.

L. D. OLIPHANT.

This is late, but the holidays have been busy days. Christmas exercises kept every one busy. On the whole they were quite



successful. Japan is manifesting an ever-increasing interest in Christianity's Christmas. This year at the Akita Church prizes were given to the children who had attended regularly one, two, and three years. At Tsuchizaki the children decorated the church and worked enthusiastically

in carrying out their program. Inquirers helped willingly. My language teacher, Mr. Yomogomi, told the following story:

"Pastor Tanaka and I recently went on an evangelistic trip to Amarume and Kannonji, two towns in the vicinity of Sakata. At both towns the children planned and worked eagerly for their Christmas exercises, for the spirit of Christmas has reached even to many of the small towns of Japan. At Kannonji some monkeys happened to be passing on their return home to the mountains when they were attracted by the singing and the merrymaking of the children. They turned out of their way long enough to look in upon the Christmas festivities. They saw the pine tree, for, as you know, there are many pine trees in the mountains. They saw the beautiful decorations, the sacks of candy and nuts and the presents, and, above all, the children enjoying everything with great glee. Now monkeys are perhaps the greatest animals to imitate in the world. So when they saw the Christmas exercises they said to each other, 'Why can't we do this for our children and friends?' So they hastened home and, calling their neighbors together they told them what they had seen. The monkeys were at once enthusiastic to have a Christmas festivity of their own. They secured a pine tree and decorated it beautifully, for in Japan there are flowers even at Christmas time. They prepared

gifts of nuts and fruit, which they gathered round about. Having no lamps or electric lights they built a bonfire. Before they had proceeded very far, however, they got to quarreling. Nuts and fruit were thrown back and forth, angry words were spoken, and some of the monkeys were pushed into the bonfire and burned. This broke up the program, and the monkeys fled to the mountains and disappeared.

"Now the reason the monkeys were not successful in attempting to carry out the Christmas entertainment was that they did not understand *why* the children met together and had such a splendid time. They did not know that the spirit of Christ was in the hearts of the children and of their parents, causing them to celebrate Christmas with joy and happiness. The monkeys simply saw from a distance, and though they imitated ever so cleverly, their efforts ended in failure. Hence if we are to understand Christmas and be able to appreciate it and celebrate as those children did, we must have the spirit of Christ in our hearts. Then we will be able not only to be happy ourselves, but to make others happy and blessed as well."

A BUDDHIST REVIVAL.

A recent letter from a missionary in Japan has this to say:

"Of all the missionary countries there is none where the Christian world can so ill afford to commit a permanent act of folly as

Japan. And in Japan, of all times, there has never been a time when it is so necessary for the Christian forces to present a united front as now. It is a critical time in Japan. It is my prediction that here in Japan Christianity is about to enter upon one of the most serious conflicts in its history. Buddhism is really waking up; it is becoming intelligent and alert; it is growingly aggressive; and it will by no means yield the ground to Christianity without a struggle. It has the traditions, the national prejudices, the political influence, and the wealth of the country all on its side. It does not hesitate to copy the practical methods of Christianity and carry them out with superior success, because of its greater resources. Every advance step that Christianity makes is coming to be more than matched by Buddhism. For example, the Christians have been emphasizing the Sunday-school and religious education, and now one of the Hongwanji sects, in commemoration of the coronation, has decreed that Sunday-schools shall be established at the rate of one new one a day, and the Sunday-school movement has become a great movement in Buddhism. Again, the Christian forces have been talking about a union college for women, and now the Buddhist Ladies' Association has announced its intention of starting a Buddhist university for women in Kyoto, toward which 800,000 yen have already been pledged. Buddhism also will not scruple to use weapons against Christianity that Christianity cannot use in its own defense. Lastly, the present



New Building of Drake Bible College, Tokyo, Japan.

spectacle presented by the warring nations of Europe has undoubtedly to a considerable extent shaken former confidence in Christianity on the part of many thinking people. Moreover, the elevation of reverence for the Imperial House to something like a religion is a delicate but powerful factor in the situation. Japan is definitely undergoing a process of crystalization in its thought that has great significance for the future."

Surely no greater challenge was ever issued to Christendom than this call for immediate help from Japan as she reaches out for some kind of religion. Our own forces in Japan are pitifully meager. Shall Japan have Buddha or Christ?

FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

DEAR BRETHREN:—The following motion, expressing our gratitude for your help, sympathy, and prayers, was passed by the Japanese Convention unanimously:

To the Churches of Christ in America:

Greetings and peace from God. We thank you from the bottom of our hearts for the sympathy and aid you have given us so freely in the past years. By your guidance, we hope to make this year the greatest in expansion and earnest evangelistic efforts, and we crave your prayers to that end. Japan is ripe for the Kingdom. Every door is open. Our greatest need is Christ.

On behalf of the Thirty-fourth Annual Convention of the Churches of Christ in Japan.

FRANK N. OTSUKA,
Chairman.

TAMEJIRO SAIRAI,
Secretary.

June 22, 1917.

The following letter was sent in reply by Secretary R. A. Doan:

MR. FRANK N. OTSUKA,
Takinogawa, Japan.

DEAR BROTHER OTSUKA:—We want to express our deep appreciation for your recent communication, advising us of the motion passed by your Convention. We are greatly heartened by your words of greeting and commendation. The hope which you express that the coming year may be the greatest in expansion and evangelistic efforts indeed brings courage to us. You will have our earnest prayers that your hopes may be realized. May the Father lead you to great victories.

With kindest personal regards,
Sincerely yours,

R. A. DOAN.

WORKING AWAY

ROSE T. ARMBRUSTER.

The local Sunday-school Union, of which I am president, with the pastors and Sunday-school teachers of the Methodist Episcopal

German Reform churches as members, held a three-days' Sunday-school institute with two Sunday-school experts from Tokyo as instructors. It was a very profitable meeting, and already the teachers are putting into practice some of the suggestions received. Attendance at Sunday-school here



has always shown a big decrease as soon as warm weather set in, but this year, on the contrary, attendance keeps growing. In order to hold the older boys and to train them in Christian ideals of sport, we are planning to organize two baseball teams. Baseball is the most popular sport in Japan, as it is in America, so I wonder if there is not a class of boys or young men in one of our Sunday-schools at home that would like to help us secure the necessary bats, balls, gloves, etc. A gift of \$5 would be a tremendous help to our teams.

One of our Akita Christian young men has joined the Salvation Army in Tokyo, and expects to become an officer in that body.

I attended our annual Japanese Church Convention in Tokyo, June 21-24. The women's part on its program was unusually fine, and a splendid sermon by Mr. Erskine on Sunday A. M., closed the Convention. That afternoon we Akita delegates held a reunion with nine former members of our Akita Christian Endeavor Society. It was a most happy occasion, and a great joy to hear them tell of their progress in the Christian life. One girl I had not seen for seven years, and she, with the others who are married, had brought her child to the meeting. One, a nurse, told of her work in a hospital, where she and one other nurse are the only Christians. These two have Bible reading and prayer together every night before retiring after a hard day's work.

The two monthly meetings for women, the weekly Bible class which I teach, and the Christian Endeavor meetings continue to grow in interest.

The wife of the head of one of the public schools here has promised to take up Bible study.

Akita, Japan.

SHOUT THEMSELVES HOARSE.

Fred E. Hagin says this: "Some years ago I heard Sven Hedin, the great explorer, give a lecture at the Y. M. C. A. He came to Tokyo immediately after he emerged from his long exploration of North and West Tibet. This intrepid traveler nearly lost his life in Eastern Turkestan. He had to bury himself in the sand by day to protect himself from the sun's heat, and thus save the moisture of his body. For seven days he moved on without water and likewise without sleep, because sleep would have meant the sleep of death. At last he found a pool of water in the clay bed of a dry river. When I think what explorers have done, just to explore—

what adventurers have suffered, just for the sake of adventure, then I am puzzled why the church does not venture more and spend more, that Christ's kingdom may fill the whole earth! Henry Morgenthau, who financed President Wilson's late campaign, says that American wealth has increased \$41,000,000,000 in two years. I can believe it, the way Americans are spending money. The Lackawanna Railroad in building the Tunkhannock viaduct spent \$12,000,000 recently, and that to shorten the regular distance of a fraction less than four miles. But alas! we missionaries can shout ourselves hoarse for just a little of this wealth increase, and all too often we get nothing but echoes from our calls."

CHRISTIAN ENDEAVOR DEPARTMENT.

The fund for the payment of Mr. and Mrs. MacLeod's expenses to Tibet is growing very nicely. Many societies are taking a keen interest in helping send this worthy young couple to their life's work. If, however, the necessary amount is raised, other societies must help promptly. Will you not do your part?

Quite a number of Societies are already planning to become Life Lines next year by supporting their own evangelist on the foreign field. This is certainly a worthy ideal for these Societies. We have hundreds of Societies able to take this step if carefully planned.

ENDEAVORERS HAPPY.

Another gain of \$177.85 was recorded for the month of July in the Endeavor Department, making the gain on the missionary year to August first, \$2,375.08. If the watchword, "\$15,000 from the Endeavorers by September 30, 1917," is reached, it means a gain in August and September of \$2,378.48. The Des Moines Convention fixed the aim for the year, and it is earnestly hoped that at the next Convention the full amount can be reported raised. This is not impossible, but it means every Society "busy" at once. If you have made a pledge, be sure it is paid in full. If you have not or can send an additional amount, please attend to it promptly. What a season of rejoicing if this victory can be won not for the sake of the amount raised, but for the increased work in the regions beyond! Pray for success!

SUMMER MISSIONARY CONFERENCES.

The Missionary Conferences held by the Missionary Education Movement this year were a great success. More than a hundred of our young people attended. This means trained missionary leaders in local churches, and in some instances lives dedicated to the mission field. We call attention to the report of the Lake Geneva Conference reported elsewhere in this issue. Begin to make your plans to be represented at one of the Conferences next year.

JOSHI SEI GAKUIN CHRISTIAN ENDEAVOR SOCIETY.

MARGARET K. LONG GIRLS' SCHOOL, TOKYO, JAPAN.

At the beginning of every term the committees talk about how we shall have good meetings in the term. Therefore every term we take different ways. This term we agreed to give one meeting to each committee. The meeting which was directed by the Prayer Meeting Committee will be reported by Miss Lediard and so I shall not report it now. I will tell you about the Musical Meeting, which was on the 29th of May.

We had it at three o'clock, as we always have, after school closes. First we sang Hymn 303, The Endless Song, and I will write the last part in English: "When we look up to Heaven, the clouds of the fleeting world, even the fog goes up every day. Shall we not sing, who approve the endless light?" Miss Fumiko Takagi recited the

twelve virtues of Psalm 33. Miss Toshiko Koshiishi played an organ solo, and Miss Nobu Suzuki recited Psalm 137, which we all like as a patriotic song.

As the leader on this day, I spoke about "Music and Religion." It was a very big title for me, but I could not get any other title for it. I will write the meaning of it: Human life cannot be separated from the world and the world cannot be separated from human life, because human life is completed by depending on the world, and if there is no life then the world does not mean anything. Who says that they never feel wonder, surprise, fright, or esteem in the world? Therefore there are sciences and arts and civilizations come, and coming still.

However, man could not be content with sciences and arts only. They found that they needed something to express and complete their souls' condition. They called them Religion and Music. These are the best things to express and complete our spirit's condition, which we are unable to express through words, gestures, writing, or the arts of painting and sculpture. Every man has these two, even the savage peoples who have no knowledge, though their Music and Religion is lower than ours. Therefore I dare to say that these two are the most precious things.

I need not say, for you all know, that Religion and Music must not be separated, because these two have the same points. The man who does not understand the sciences or arts can understand Religion and Music. The development of Religion is the development of Music. The early religions are followed by early music, and the higher religions lead the music higher. Religion and Music guard the nations of the world. The nation which has undeveloped music and religion is the lesser nation, and the one which has the higher religion and music is the higher nation. One of our teachers said that Japan began to have a living music only when she began to have a living religion. We all believe that our Christian religion is the highest; however, we must remember that some of us have not the religion which Jesus gives us. We are all learning music which is developed by the religion in the Joshi Sei Gakuin. We must study about these two and try to be the kind of women Jesus wants us to be.

After this six girls sang "God is Love" and "Jesus Loves Me." Miss Homma, who is one of our Music Committee, told some interesting stories about these two hymns. Two of the youngest girls sang "Little Birds," which was followed by the closing prayer.

KIYO TAKAHASHI.

Miss Takahashi is a student in our Girls' Bible School and is specializing in music. She is supported by the Christian Endeavor Society of the Mishawaka, (Indiana) church.

The Prayer Meeting Committee made their meeting, which was just before Children's Day, a Foreign Mission meeting. As leader, I spoke of the Foreign Christian Missionary Society work in the different mission fields and told of the work of our churches. We used the Missionary Dollar dialogue in the Children's Day program at this meeting, and it was very interesting, even in Japanese. The girls were greatly interested and touched by the story of the work of Dr. Susie Rijnhart, which I emphasized, since it was her work that made me finally decide to come to Japan. As her life had influenced mine, I hoped that mine would influence theirs and in turn theirs would have a great influence on all their friends.

MARY F. LEDIARD.

CHRISTIAN ENDEAVOR WORK IN CHINESE PRISONS.

W. REMFRY HUNT.

The unique title of this address, delivered at the Hangchow Convention, elicited from the very first word the rapt attention of the vast audience, who were thrilled with the vivid descriptions of the prison service.

One of the most beautiful things about Christian Endeavor is that its essential features not only embrace a pledged and constant attendance at the weekly prayer meeting, a pledged and actual participation in the activities of the church, but it breaks the secret as to how, when, where, and what each one shall do and aim at. Its prayer topics, its Bible readings, its witnessing activities all become functional and vocational and each young worker finds his or her sphere, and specializes in it. The Christian Endeavor becomes the mainspring and the pendulum of the clock of the church, and must, therefore, move on or move out; it must send or end, use or lose, give out or give up; these are its vital alternatives.

The Christian Endeavor in Chuchow soon grew to see that a mere attendance at the services was of no great creative value unless direction and inspiration had been given to each one to do something definitely and willingly for Christ. This wooed and won many to catch the thrill of service. It put a new tonic into the life of the church. Some did personal work in the schools, others in homes, and generally the spirit of Endeavor developed initiative and leadership.

One of the church members was seized and put into prison for land troubles. The church, as ever, pursued its policy of absolute

non-interference. But after a while we were allowed to visit the prisoner. That opened the gates to the prison work. We first gained the good will of the jailers. Then we were allowed to talk to the prisoners. It is not easy. It calls for the most delicate handling and the keenest wisdom.

Our members followed up this service in the city of Chuchow and of Tsuan-Dziao-hsien. The prisons were dark, mildewed, dingy, and vermin-infested. The men were filthy beyond description. Some were groveling over their clothes and picking out and eating the lice. One was insane. One cage inclosed six men in six feet square of space. Some were in for sedition and others were brigands and murderers. Some of these men had heard the gospel preached in the Chuchow Christian Church, and seemed right glad to see us within the prison walls.

Our Endeavor work opened the prison doors to light and air. Each day the men get a bit of exercise. There is now more hope in their faces, and the wardens tell us they are more easily controlled. Puffed malarial faces are brighter. They sing hymns and repeat the Scriptures. Some have confessed Christ. Some have served their full time and been released and are witnessing to Christian Endeavor aims to make prison life reformatory.

Over the gates of the inner prison is written the cynical characters in Chinese: "Past Repentance Now." It reminds one of the description in Dante's *Inferno*, whose portals say, "All hope abandon, ye who enter here."

Coming into the prison one day, we met a branded criminal. The Chinese hieroglyphics, "Murderous highway robber sentenced," were burned into his face with Chinese ink with red-hot needles. I spoke to him and he muttered a curse. I won him by tact. "Where, companion in distress, are you hailing from?" I said, in the native colloquial. Surprised at my inner bit of Chinese etiquette, calling him "companion in distress," he leaned to me, and we became friends. He was a murderer and was awaiting the death penalty. We talked to him of sin, the cry of the soul, man's need of a Redeemer, and it secured us a kindly hearing; a new, far-away look came into his eyes, but the curtains were soon closed to us.

With the smile-key of sympathy, the touch of a wise approach, the music of a song, the long, dark hours of prison life may let in new light that streams from the cross! We urge every Endeavor Society in China to link on to prison work. Jesus did not forget it, as he said, "I was in prison, and ye visited me." It breaks a new secret of service in the passion of winning men. It enriches the Savior-

spirit and beautifies consecration and glorifies evangelism and makes the earnest Endeavorer an evangelist "to preach the gospel to the poor, to unloose the prisoner's chains, to preach deliverance to the captives, the recovering of sight to the blind, to proclaim the acceptable year of the Lord," and to walk with the Lord in a new service, turning prisons into visions and shedding a new gleam of hope among those who sit in darkness and in the shadow of death.

HOW TO SECURE A MISSIONARY LIBRARY.

A Minneapolis society, says *Christian Progress*, recently secured fifty-three new missionary books in ten minutes. They had just held a meeting, the subject of which was "Missionary Education." A list of missionary books had previously been prepared and was posted in the meeting room. The members were asked each to give the price of a book, and after the meeting each giver was permitted to select from the list a book the price of which was equal to the amount he had given. The donor's name was placed in the book before it was put in circulation.—*Evangelical Endeavor*.

BOOK NOTICES.

THE LURE OF AFRICA. By Cornelius H. Patton. Missionary Education Movement. 60 cents.

This is the foreign mission study textbook for 1917. It is packed full of the most interesting facts. Those who are not in classes can read it with immense profit.

THE NEW COUNTRY CHURCH BUILDING. By Edmund deS. Brunner. Missionary Education Movement. 75 cents.

It is a great day for any new community when a suitable house of worship is built. No building is too good for any congregation. A good building does not cost any more than an architectural monstrosity. This book has many valuable suggestions.

NEW TESTAMENT NAMES. By M. B. Ryan. Standard Publishing Co., Cincinnati. \$1.25.

The names discussed are these: Disciples, Friends, Christians, Saints, Brethren, Servants. The author's thought is that the followers of Christ should strive to live up to all the names they wear imply. Whatever M. B. Ryan does is done admirably; this work is no exception.